the LUTHERAN

SERVICE PROJECT

College girls assist day nursery

9, No. 35

MAY 29, 1957

ENTS

Parable of the Road

WE TOOK OUR CHILDREN along to the big city. The trip was a new experience for They saw many things they had never seen before and had a variety of new impre However, whatever they saw and whatever they did was patterned for them by the companions.

Those two boys of ours might have traveled with someone else. If that had be case, when they got home they might have had an entirely different story to tell.

THERE'S A PARABLE in this. It's based on the common idea that life is a journey. we see and do and hear is influenced to a great degree by the people with whom we as on the way. Perhaps that's why Jesus is spoken of as the Christian's companion and

Observe growing children and you soon detect that they look at life very much a parents do. If they see good things, it is because adult companions lead them in that tion. The opposite is true for those whose elders use a different path.

On the road of life, the companion of the way often determines what we see.

—RAYMOND SHA

The LUTHERAN News Magazine of the United Lutheran Church in An

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OVER PICTURE. Students at Stephens Junior College in Missouri help take care of youngsters Negro nursery as voluntary community service project.

THE CHURCH IN THE NEWS

Reds again attack Dibelius

Stalwart 77-year-old Dr. Otto Dibelius again became the target of Soviet Zone attacks this month. Because the weekly Protestant magazine *Die Kirche* carried an article praising the Bishop of Berlin for having devoted his life to the service of peace, Communist authorities banned the issue. Bishop Dibelius, who is also chairman of the Council of the Evangelical Church in Germany (EKID), administers the Berlin-Brandenburg diocese which includes a large sector of the Soviet area.

The ban was the second affecting *Die Kirche*. A March edition had been seized because it contained a report of EKID approval of an agreement with West Germany covering chaplaincy in the military forces.

Earlier this month Bishop Dibelius had told a Berlin-Brandenburg synod meeting that Red leaders had created "increasingly painful church-state tensions." Churches have been impoverished, church membership is discouraged, pressures are increased upon parents to enroll children in anti-church "youth dedication" rites, and political obstructions have prevented any new churches from being built in the area during the past year. he charged. The synod adopted a declaration of loyalty, saying it would "not allow itself to be separated from its bishop" and calling on Red government organs to cease "attacks against the bishop and the church."

Presbyterians agree on merger

Merger between the Presbyterian Church U.S.A. (2,700,000 members) and the United Presbyterian Church (300,000 members) seemed assured this month as the required majority of presbyteries in both bodies approved the proposal. The three-way merger fell through three years ago when the Presbyterian Church (Southern) failed to record the necessary presbyterial approval.

United Presbyterians reported this month that 42 of the denomination's 50 presbyteries had approved the merger. Nineteen were opposed and one took no action. Three mission areas in Egypt were not reported. Total favoring vote was 1,010 to 755—"a decided majority," according to Dr. Samuel W. Shane, the church's stated clerk.

In the Presbyterian U.S.A. church the required majority of presbyteries had approved the union plan with no presbytery rejecting it. The General Assembly at its Omaha meeting last week took favorable action. Similar approval is expected when the United Presbyterians meet this month.

If the green light is given, the merger will be completed in 1958 at a joint assembly which will also mark the 170th anniversary of the United Presbyterian Church.

Religious lessons split church school

Since 1930 New York's Riverside Church has conducted a weekday kindergarten and nursery school. Current enrollment is 212 children, with a staff of 29. The school has always been conducted on an interfaith and interracial basis. At present 141 of the children are Protestant.

Last month the board of deacons of the church determined that explicit religious teaching should be included in the school's program. The change had been recommended by the church's council on religious education as suitable for

h-conducted school. The Riverside
ch is affiliated with the Baptist and
regational denominations. Two of
e ministers are Methodists.

ff members rebelled against the new
y, claiming that it would destroy the
aith nature of the school and that
hildren—who are from two to five
old—were too young to be taught
on.

don't feel that religious instruction
propriate in our school," said Miss
Barnouw, director. "It is in conflict
my knowledge of child psychology
t variance with what the school has
's stood for." Last week Miss Bar-
and 16 other staff members were
ted to have resigned. Establishment
rival non-religious school was a
ite possibility," they said.

am tackles New York

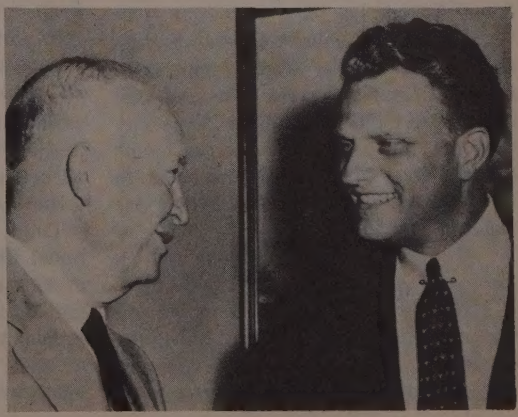
e circus, boxing, wrestling, ice
y, political rallies and a score of
events had drawn crowds to New
's Madison Square Garden. Even
ous services had been held there, but
had ever attempted to fill the giant
every night for at least six weeks.
month a blond, curly-haired man
a book started a series of meetings
intended to be "the biggest and most important mission in my life." The man was evangelist Billy Graham. The book was the Bible.

Graham said his efforts would be directed toward making the world's biggest city "God-conscious." If even a few souls were saved, he would be satisfied, he told reporters, but "if the city can be reached, God will do it."

In a dozen churches, all-night prayer vigils heralded the Graham meetings. Good crowds were assured, with thousands of workers and choir singers pledged to attend. About one-third of the Garden's 18,000 seats would be filled each evening by church groups, some coming by train from as far away as Texas and Minnesota. Curious New Yorkers were counted on to fill every corner of the arena and outside amplifiers were readied to reach those who would not be able to crowd into the building.

Small churches are needed

Shutting down small congregations in order to develop "high potential missions" in booming suburban areas is a "compromise with conscience," Dr. William G. Wright told the Protestant Episcopal National Council this month. Despite all the



DENTIAL BLESSING is given
elist Billy Graham as he
White House en route to
k "Crusade" in New York.
ent Eisenhower expressed
for success of the rallies.

new missions organized during the past ten years, the Episcopal Church has lost 424 congregations, he said.

The church's resources should be administered in such a way that existing congregations can continue even while new parishes are being organized, the director of the church's Home Department said. He stressed the missionary task in cities where "fine old churches" have lost their congregations to the suburbs. The continuing development of mission congregations in new communities would require increased funds for new buildings for the next twenty years, Dr. Wright said.

Monster congregations ineffective

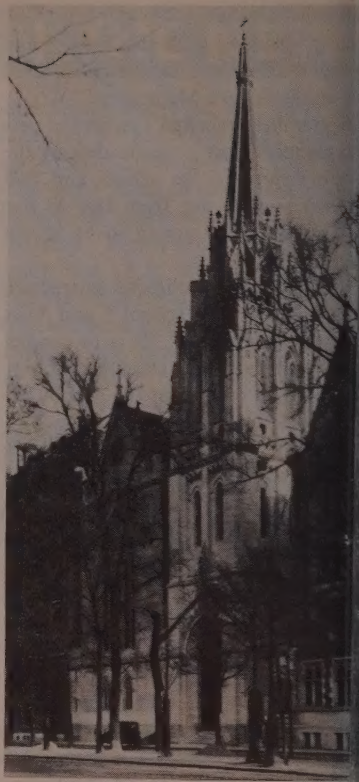
Small congregations found another champion when Dr. Paul C. Payne, executive secretary of the Presbyterian Church U.S.A. Board of Christian Education, declared in a Minnesota lecture that "monster congregations" lose their effectiveness.

A congregation should be small enough to be "a loving fellowship of people who care for each other and of people who know each other well enough to dislike and be irritated by each other and be compelled to learn to understand and live with and finally grow into love for each other," he said.

Congregations must offer "an experience of community in the impersonal faceless life of our great cities and suburbs," Dr. Payne continued. Some city churches "are dying and deserve to die because they are making no effort to serve the neighborhood where they are situated," he added.

Refugees, race concern WCC group

The future of Christian churches and missions in Malaya, Africa and India may be determined by "the way the churches deal" with racial problems, a Negro Prot-



CENTENNIAL FOR PARIS CHURCH

American Church on Quai D'Orsay in Paris marks 100th anniversary this summer. Present Gothic structure attended by resident Americans was built in

---

estant leader told the annual meeting of the U.S. Conference of the World Council of Churches at Buck Hill Falls this month.

Dr. J. Oscar Lee, director of the National Council of Churches' Department of Racial Relations, reported after a months' visit to Africa and Asia problems in group relations revolve around "color or race, language religion." Nationalistic hopes of the

people had intensified these prob- he said. In Pakistan, India and n, which have recently won in- ndence and nationhood, new prob- have taken the place of old, Dr. Lee ted. "Instead of preoccupation with ialism, they are now preoccupied achieving national unity. Often ten- created by intergroup relations stand e way of achieving unity which is so sary for social, economic and po- l progress."

haste on refugee laws

mmunists are making political capi- ut of Congressional delays in enact- egislation to permit more Hungarian gees into the U.S., charged Dr. R. is Wilson, head of Church World ce. The inaction of the lawmakers being used as evidence that the U.S. ckles under when the chips are ," he claimed.

"minimum" of 10,000 Hungarian gees who are now in Austrian camps be brought to the U.S., Dr. Wilson red. He said most of these were of families whose relatives are now is country.

cent figures indicated that about 00 of the 180,000 refugees who ed into Austria still remain there. State Department has said that "lim- numbers" would be brought into the . mostly to reunite families or be- e they possess special skills. Most e 31,000 Hungarian refugees already itted to the U.S. came as parolees have no legal status until Congress

r. O. Fred Nolde told the WCC group the U.S. should liberalize immigra- laws to admit about 70,000 refugees ally. He also expressed the hope testing of major nuclear weapons ld be halted if atomic fall-out pre- sented a danger to human health or if an adequate international agreement could be reached.

Church's social duty listed

Strengthening family life and overcoming juvenile delinquency should get top priority as church-sponsored social welfare programs, a national conference of churchmen and welfare workers agreed this month. The two major problems were listed in a report adopted by 400 delegates who attended the National Conference on Policy and Strategy in Social Welfare, sponsored by the NCC Department of Social Welfare and Division of Home Missions.

Churches should pioneer in new welfare services to help "create the best possible type of society," the report continued. Other priority needs listed included adequate housing, racial justice, improved facilities for physical and mental health and for the aged, better schools and improved working conditions. Other needs listed ranged from rehabilitation of prisoners and drug addicts to "a just and peaceful world including economic and political freedom and prevention of atomic pollution."

Conferees agreed that church and welfare agencies should work together for the "well-being and social justice of all people." Churches were urged not to

"THE LUTHERAN" HAS AN EMERGENCY

Due to a strike in the electrotyping industry in the Philadelphia area, "The Lutheran" of May 22 and 29 was hurriedly printed by lithography. The strike did not directly involve the United Lutheran Publication House which has no electrotyping department, but closed the plant which makes the plates from which "The Lutheran" is usually printed.

SOCIAL WELFARE LEADERS AT ATLANTIC CITY MEETING

Dr. William J. Villaume, conference director, looks on as Dr. John Alanson Pe U.S. Undersecretary of Health, Education and Welfare, is welcomed to Na Social Welfare Conference by its chairman, Dr. Leonard W. Mayo. At right Roswell P. Barnes, associate general secretary of the National Council of Chu

evaluate their social welfare mission "in terms of its success in making Christians out of those whose need is served. While the church always desires to open people's lives to the love and power of Christ, it serves human need because it must as the response of the faith," the statement said.

Seeks militant partnership

Churches are already sharing with government in providing welfare services for the American people, Pennsylvania Gov. George M. Leader told the Policy and Strategy Conference. What is needed is for the churches to assert their voice and conscience in the halls of government, he urged.

Church members must "take part in civic affairs and must work to make government responsive to Christian belief," the governor said. "They must be militant in the process."

"We see around us men and women to whom Christianity is little more a socially acceptable hobby," said Leader, a Lutheran layman. "The perfectly nice people, in nice cl driving a nice car to a nice church nice Sunday . . . Niceness isn't enough for either an individual Chr or the government under which he l

"The world needs positive Chris strenuous Christians, muscular Chri in the doing of good," the Pennsyl leader continued. "If we can rally en of them in America we can establish maintain true Christian government

Lutheran conference set

First international conference of theran social workers will be held at tenberg College, Springfield, Ohio, 7-10 under Lutheran World Feder auspices, it was announced this m About 500 Lutheran churchmen an cial welfare workers from 29 cou

cuss the theme "Christ Frees and for Responsible Service."

s for the meeting were disclosed Carl F. Reuss, secretary of the Commission on Inner Missions, r. Henry J. Whiting, executive sec- of the NLC Division of Welfare. g those scheduled to address the ence are Bishop Volkmar Herntrich rmany; Bishop Anders Nygren of n; and the Rev. Andreas Grasmo of y.

ponsibilities of church and state, al churches and of individuals will nsidered. The meeting is one of a planned in connection with the Assembly to be held at Minneapolis 15-25.

youth group coming

ty-six Lutheran young people from untries of Europe, Asia and South ica will arrive in the U.S. in mid- as guests of the LWF. After a six- tour of the country, they will attend WF Assembly at Minneapolis Aug. 5.

ns for the young people were an- ced by Dr. Marcus Rieke of Colum- Ohio, chairman of the All-Lutheran h Leaders Council, co-sponsors of isit. Included in the group will be rs from East and West Germany, nd, Austria, Denmark, Finland, ce, Holland, Norway, Iceland, Italy, den, Australia, India, and Chile.

teams of two or three, the young le will tour the U.S. as guests of local eran church groups. Following the neapolis program, they will attend the eran Student Association Ashram at hfield, Minnesota, before returning eir homelands.

adds 38,941 members

embership in the Evangelical Lu- n Church was 1,043,140 at the close of 1956, a gain of 38,941 during the year, the Rev. O. H. Hove, ELC general secretary, announced. Confirmed membership was 692,383.

Fastest growth was recorded in the West, with the California district showing an 18.3 per cent increase. Added to the roll were 58 congregations to bring the total to 2,672 served by 1,343 pastors.

The ELC is third largest among Lutheran bodies in the U.S. and Canada. In earlier reports, the United Lutheran Church had listed its membership at 2,336,025 and the Lutheran Church—Missouri Synod at 2,271,912. The Missouri Synod total included two districts in South America.

Finns may ordain women

Women may soon be eligible to preach in the Finnish Lutheran National Church. After a four-year study, a five-man committee this month recommended to the national synod that qualified women be permitted to engage in all regular congregational duties except administering the sacraments. Women would, however, be allowed to administer Holy Communion to persons in hospitals and prisons who cannot attend regular services.

Under the committee's proposed plan, women could be ordained as curates or vice-pastors and chosen for specific assignments by vote of local congregational councils. Observers believed that eventually Finnish women would be admitted to the full pastoral office, as they are in Denmark.

And so forth

Gifts of $750,000 for the endowment fund of Christ Church (Methodist) in New York City were received as Dr. Ralph W. Sockman, noted radio preacher, was honored for 40 years' service as pastor.

WASHINGTON

By ROBERT VAN DEUSEN

ATOMIC ENERGY AGENCY

DECEMBER 8, 1953, may be listed by scholars in the future as a turning point in world history. On that date, President Eisenhower addressed the United Nations on the peaceful use of atomic energy. He said that instead of accepting a stalemate in which "two atomic colossi are doomed malevolently to eye each other across a trembling world," the nations should explore jointly other uses of atomic energy which would raise the living standards of mankind.

Eisenhower proposed the formation of an International Atomic Energy Agency, which would 1) encourage world-wide investigation into the most effective peacetime use of fissionable material; 2) diminish the destructive potential of the world's atomic stockpiles; 3) allow all nations to see that the great powers, both East and West, are interested in human aspirations; and 4) open a new channel for peaceful discussion of the many problems which must be solved.

Three years later, the dream took tangible form. A conference of 82 nations unanimously adopted a statute in 1956 establishing such an agency. It will come into force when it is ratified by 18 nations, including three of the "atomic big five"—the U.S., the Soviet Union, Great Britain, France, and Canada.

THE SOVIET UNION was reluctant at first to attend the conference at which the statute for the International Atomic Energy Agency was drafted. But w wide reaction to Eisenhower's pro was so enthusiastic that Russia ag to take part. She capitalized on her ticipation by being the first of the g powers to ratify the statute. Dutif Byelerussia and Rumania followed s

Only three other countries have fied thus far: Switzerland, Pakistan, Guatemala. Most of the European Latin American nations are holdin to see what the United States does. Senate Foreign Relations Committee ter holding brief public hearings, has into a huddle to decide what to re mend to the Senate.

By this delay, the U.S. has already feited the ideological initiative gain 1953. Prompt and affirmative a would help to regain it. But if Sen haggle over the pros and cons of participation, this will be interprete half-hearted commitment to the i which President Eisenhower voiced.

WHY THE HESITATION? Russian m bership and early ratification have fr ened some Senators into believing the Soviets may try to dominate agency. Others feel that a series c lateral agreements with our allies w be preferable to a multilateral rela ship which includes Russia.

But Russian membership is ess to the proposal. If the peaceful u atomic energy is to serve as a bridg tween East and West, Russia will to be a party to the agreement. The deadlock over inspection of a energy facilities has a chance he finding at least a partial solution.

Time rushes headlong. We ha much time left to find an alternati the race toward atomic destruction. tory will have caustic comments o brand of world leadership if we fu

GAGEMENT RING STORY

idn't have to give Jean a ring to prove that ed her. But the ring is tangible evidence of is the sacraments are evidence of God's love

LLIAM C. BERKEMEYER

S IS A LOVE STORY, but the char- are not of the usual kind. The story and ends in a conversation which or had with a young married couple claimed to be Christian but were ing to join the church.

stumbling blocks were: "Why is it ary to join the church? Why must e baptized and receive the com- on? Why can't we just be 'good ians'?" From this point on the con- ion runs . . .

STOR: That's a beautiful diamond re wearing, Jean! Was it an engage- gift?

AN: Yes! Fred probably worked r and made more sacrifices to buy ng than for any other gift he ever me.

STOR: A girl can get engaged with- ring. Why did you have to get a Jean?

ED: It wasn't a matter of "having Pastor. I wanted to give her a ring.

Why, Fred? Wouldn't it have been h to have told Jean that you loved nd wanted to marry her?

I did that—many, many times. But nted her to have something that and everybody could see, as a proof y love.

But why did you think a diamond would do that? There are other s as valuable as a diamond, things that are a thousand times more useful.

J: Surely! But everybody knows that a diamond ring, worn on this finger, is a symbol of an engagement. I don't know how or why the custom started, and I don't much care. You'll admit that this diamond on my finger told everybody that Fred asked me to marry him and that I accepted his proposal.

F: This is getting to be a pretty silly conversation, Pastor. I am sure you didn't come to talk about rings.

P: In a sense, I did, Fred. May I ask you a question about the ring you are wearing? It's a wedding ring, isn't it?

F: Yes! I never take it off. That too is a little silly, I guess. But it gives me a comfortable feeling just to be conscious that it is there on my finger.

P: You mean that every time you see it or feel it, it reminds you that you are married, that you have a wife, that she loves you, that you made promises to her, that you are no longer just an individual, but bound to your wife and children in the relationship of a family? Is that what your wedding ring says to you too, Jean?

J: It means all that to me, and more. No matter where Fred is—and you know his job often takes him away for weeks—and no matter how blue I am—for we do have differences occasionally—this ring makes me conscious that I belong to Fred

and he to me, and that nothing can break our love. The consciousness of that love surrounds me, the way this ring circles my finger.

P: That's very beautifully said, Jean. That's the way it should be. But I still have a question. Why should a ring do all this for you? It is not logical.

J: No, I know it isn't. I suppose it is only because Fred gave it to me in the moment he took me as his wife. These wedding rings remind us both of that moment. But it is more than that. They symbolize something that is not just past, but a present reality—our married relationship, our faithful love. We are man and wife, "until death do us part."

P: Do not be offended at my next question. You were married, weren't you? What I mean is—you didn't just decide to live together as man and wife. You got a license and pledged your vows openly and legally.

F: Of Course! We were married by a clergyman, if that's what you are getting at. It was a religious ceremony. But why are you asking such questions, Pastor? Don't you think that we were really married?

P: Certainly! I know you were married. I'll come to the point. You know I have been inviting you repeatedly to join our church—to be baptized, and to receive the sacrament of the Lord's Supper. I know how often you have come to our congregation to hear God's Word preached. I know you read the Bible. I know too what a fine example of life you set before this neighborhood.

Yet you keep asking: "Why be baptized? Why join the church? Why receive the Lord's Supper?" You have just answered these questions for your Receiving baptism is like receiving engagement ring from God. It is his of showing his intentions, of prom his love, of binding you to him. He that in other ways—too, as, for exar in his word which you hear prea and read in the Bible.

You might say that baptism is no needed than an engagement ring. Bu your part, it is a way of accepting G of binding yourself to him. When accept this mark of his love for y and accepting it is the only part you play—you accept God's love. You that you want it—you need it—yo ready to entrust yourself to God, an you intend your whole life to be liv a relation to him which is as close marriage—yes closer.

When you accept God's gift of tism, it should be as when Jean acc that engagement ring from you. I your own words—it was somethin you and she and everybody could a sign and proof of your intentio baptism should be a sign and pro God's intention and yours too in acc it. It doesn't much matter why b should be the sign of this—rathe some other action—any more t matters how and why the engag ring has come to attain the mea has.

F: But, Pastor—what about th tism of children? They can't kn meaning any more than my nine-y old child could know or respond engagement ring placed on her fin

P: That's right! This is all the reason for her to be baptized. B is not so much the symbol of yo ceptance of God's love, and of yo in him, as it is the symbol of Go cious love toward you, freely give

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Dr. Berkemeyer is pastor of St. Matthew's Church, Bethlehem, Pennsylvania.

onsideration of how or when it
returned. The baptism of an in-
s the clearest sign that God is
the initiative in seeking and loving
romising and adopting.
s like giving your little girl your
and then, as she grows up, making
onscious that she belongs to you
ou to her and all that this means in
ay of living in this world.
Are you trying to say, too, that the
ommunion is something like my
ng ring, in that it keeps reminding
ot only that God loved me and of
ostly that love was in the suffering
eath of Christ—but also that God
me now and always and keeps on
ing me and coming to me to help
all my needs, and is as near to me
is love as this ring?
That's a good part of it, Jean. But
is something more. You and Fred
t merely exchange rings. This was
lated to something else—getting
d. The important thing is that re-
ship of trust and love. Just so—the important thing that involves God's rings—baptism and the Lord's Supper—is the relationship to God for which these stand. That relationship too is a family relationship. Baptism and the Lord's Supper belong to the life of the church—as your engagement and wedding rings belong to the relationship of marriage.

F: You mean that just as Jean and I were joined together in marriage, when we pledged our vows before God, so we ought to vow to be faithful members of God's body, the church, and to join it, by being baptized and receiving the Lord's Supper.

P: Yes! In a sense you are members of that church now—because you come to worship God and trust him and respond to his love. You have recognized God's gracious outreach and responded to it—in part. But just as you were not satisfied to be in love and be engaged, or even to find ways of expressing that love, but wanted to be married, so you should want to be received into the visible church of Christ. Will you?

By S. B. HA

CANADIAN LUTHERANS
BROUGHT 18,299 REFU
TO THEIR COUNTRY.
IMMIGRATION CENTER
NEWCOMERS TO FIND
HOMES, CHURCHES . .

NEW HOME FOR THE MURKE

TWO DAYS BEFORE Christmas a family of four, just off the boat from Germany, stepped down from a Canadian Pacific train in Hamilton, Ontario.

No place to stay, no work, no friends. Only $7 in the man's pocket. Strangers bewildered by the new land.

Within two hours Mr. and Mrs. Erwin Murken and children, Monika 5, and Claus 3, were settled. And Erwin had a job!

This isn't the beginning of the story, of course. Nor the end. It's just a report of some facts in one of the many cases dealt with by the Lutheran organization at work to help refugees arriving in Canada.

Hamilton has one of four immigration and service centers operated by the United Lutheran Church's Synod of Canada. Others are in Montreal, Toronto, and Windsor.

These centers are staffed by people who meet immigrants, find ther commodations, help them get jobs, them in a hundred ways to adjust. guide them to the nearest churc notify the pastor to look out for Sum it up in one word—Welcome. welcome the strangers in a strange

FOR THE MURKEN FAMILY the began, oddly, with a leaky valve a ship in mid-Atlantic eight mont fore. Murken's brother was a pl on that ship. Serving as chapla passengers and crew was the Rev F C. Mueller.

As the plumber repaired the va questioned Pastor Mueller about C How does a German family get n What is it really like? And other tions.

He couldn't have asked a bet formed person. Pastor Mueller rector of the Hamilton immigratic

Immigrant child and friend

He's been helping immigrants ever
Canada admitted the first displaced
ons after World War II.

astor Mueller had never heard of
n Murken. He was astonished a few
ths later to get a letter from Ger-
y. Erwin wrote that he wanted to
e to Canada, and asked whether the
rch would help with an Assisted Pas-
Loan.

oans are the business of Canadian
heran World Relief, so Pastor Mueller
warded the request to the Rev. Clifton
nk at Winnipeg and forgot about it.
was a real surprise, therefore, late in December to get a notice from Pastor Monk that the Murken family had landed in Halifax and would arrive in Hamilton the next day.

MRS. HARRY PERKINS, Pastor Mueller's secretary, got busy. She found a Lutheran woman with an extra room who was willing to provide lodging for a family with children.

The immigration worker in Halifax wired that the Murkens would arrive by Canadian Pacific Railway the next morn-

New arrivals—just off the boat

ing. The same evening, the Montreal immigration worker wired they would arrive by Canadian National Railway. The stations are a mile apart, and the trains were due almost simultaneously. It took some maneuvering—both trains had to be met!

Tired, sleepy, and miserable with colds, the family arrived by CPR, and were met by Pastor Mueller. He took them to the service center. The director found that the Murkens had just $7 in cash.

Two days before Christmas! Almost impossible to find work in the holiday season. But young Murken had one great asset: he spoke English well. As a war prisoner in England he learned to like the democratic, free life, and got the ambition to emigrate to Canada. His plumber brother's queries got him started at last.

Pastor Mueller after taking Mrs. Murken and the children to their new home, went with Erwin to the personnel manager of a large firm. It wasn't long before Murken had passed his physical, and was registered to start work Dec. 26. Hardly two hours in his adopted city, and already he had a home and a job.

Remaining difficulties were also managed successfully. There was the problem of food. With the help of the church, a gift of $40 from a Lutheran layman stocked the larder and bought a few cooking utensils. Another family brought toys for the children, more food, and gave $10. A $30 loan helped Murken get two big boxes of his belongings released from the railroad baggage room.

THERE WAS A HAPPY sequel to the tale that began with a leaky faucet. On the first Sunday of the New Year, Mr. and Mrs. Murken knelt at the altar of Grace Church in Hamilton. The children attended the English Sunday school.

Pastor Mueller gives good advice

Mr. Waldhauser at work in Montr

Pastor Berner (right) and refuge

-FASHIONED FAMILY
y're Canadians now

ne Murken story is a sample of how dian Lutherans work together. e's an efficient organization in the ground — the Canadian Lutheran ncil, including five Lutheran bodies es the United Lutheran Church. his serves to knit together the varied ces of 135,000 Lutherans in 700 ches spread across the continent. Earl J. Treusch is the executive di- r with headquarters in Winnipeg. he Council promotes Canadian Lu- an World Action, which puts up funds Canadian Lutheran World Relief. agency is where aid to the immi- s usually begins. It grants loans to bring them to Canada.

AST YEAR CLWR, whose secretary, on Monk, got the Murken family ss the Atlantic, provided financial as- nce in helping 1,270 Lutherans to t Canada. Since the war it has moved 99 Lutherans into the country. Chap- stationed in the German port city remen get acquainted with the refu- before they go aboard ship, and them plan lives in the new world. anadian Lutheran Council's port workers meet immigrant ships at Halifax and Montreal, help newcomers through customs, and put them on trains for their destinations. At Halifax, Miss Irma Lehman greeted 3,248 incoming Lutherans on 120 ships during 1956. Montreal's year was even busier; Miss K. Petersons welcomed 12,027 Lutherans from 142 ships docking there.

THE FOUR IMMIGRATION service centers were established by the Canada Synod in the populous eastern provinces where more than half of all immigrants settle. The Rev. Norman Berner, assistant to the president of the Canada Synod and secretary of Canadian Lutheran Council, is in general charge of these centers.

Pastor Mueller is the director at Hamilton. Mrs. Edith Paulley is in charge at Toronto, John Waldhauser at Montreal, and Pastor S. F. M. Friedrichsen at Windsor.

During 1956, 4,124 immigrants used the four centers, receiving about 15,200 individual services including 5,363 assists in job hunting. Of these a total of 2,230 were referred to a pastor or church.

This year the centers are getting thousands of refugee Hungarians, besides the usual quotas of Germans, Estonians, Latvians. One Hungarian Lutheran student of theology, Gaspar Alapi, arrived in Montreal on Jan. 4 and is now enrolled at Waterloo Seminary.

As a result of the immigration, the Canada Synod has established 12 German, Latvian, Estonian, and Lithuanian congregations in the larger cities, and ministers to groups of newcomers in twenty other communities.

In the Western Canada Synod, immigrants are helped by two Inner Mission pastors, Dr. G. A. Heimann in Winnipeg and the Rev. Karl Freitag at Edmonton. The ULCA Board of Social Missions helps support their work.

RESPONSIBILITIES of the immigrant service centers are endless. So many things to do! Like tracing lost baggage, even stray dogs. Finding English teachers for adults, schools for child nurseries for infants. And doctors dentists who speak the mother ton

ALWAYS QUESTIONS to be answe Should a carpenter join a union? A entitled to unemployment insura Where do I buy a table and chair fo down? Can I get credit to buy an a

How to bring relatives from the country? What boat will my wife a on? What happens when I get s Where do I apply for citizenship pap

The church can help in all these th The program started, back in 1 mainly to lift a burden from busy isters who found it difficult to welc and receive the great numbers of therans coming from Europe. It grown to be a strong auxiliary of Canadian government in carrying ou open-door policy. Canada is gro rapidly in population, and a substa share of the newcomers are Lutheran

REFUGEES REPAID LOANS THE CHURCH MADE THEM
At right—Dr. Earl J. Treusch of Canadian Lutheran Council

WE DON'T KNOW HOW TO PRAY

But God guides us in making our prayers acceptable to his purposes

OST OF US take for granted that we how to pray. We may even take in our ability to offer a beautiful, phrased prayer. If so, we had better down on our knees and ask God to us the ABC's of prayer.

e do not even know what to pray for. ray for what we call good, forgetting there is nearly always a world of ence between what we call good and God calls good. In our weakness corn the best and pray for the second Sometimes we lack the wisdom to what is best for us. Frequently we lack the courage to pray for it even when we know it.

EVEN PAUL had that experience. Consider, for example, his prayers for good health (II Corinthians 12:7-10). His "thorn in the flesh," whatever it was, interfered with his services as a missionary. He took it to the risen Lord in prayer. But the Lord said no.

No doubt Paul was stunned, bewildered, hurt, as any of us would have been hurt. Yet the Lord answered Paul's prayer as he so often answers our prayers, by lifting us to that higher level where we beseech him to give us the gallantry and the stamina to bear our crosses as children of light instead of asking him to take our crosses from us. He often answers our prayers by teaching us that sometimes he has to wait until we have been brought to our knees in our own soul's Gethsemane before he can work his wonders in us.

Paul should have taken his "thorn" to God in prayer. But his words imply that, as he looked back over this chapter in his prayer life, he could see that his prayers had fallen short of the total healing God wanted to confer upon him.

The Spirit had helped him to see that

By RUSSELL D. SNYDER
PROFESSOR, PHILADELPHIA SEMINARY

there are blessings in life more precious even than freedom from suffering. "My grace is sufficient for you," he was told. The Spirit had helped him to see that he had been praying for a lesser good at a time when God wanted very much to confer the highest good upon him.

LATER IN LIFE Paul was driven to his knees in another dark and bitter hour. He was a prisoner in one of Nero's bleak and grisly death houses. He could not tell at what moment a band of grim-faced headsmen with their blood-stained swords would knock at his door, ready to march him off to his personal Golgotha.

As he reflected over his prospects, he had trouble deciding what he ought to pray for (Philippians 1:21-24). He was "hard pressed" between two desires—1) to continue his desperately needed ministry and 2) to depart and be with Christ. Eventually he decided to commit his personal fate to the God who always knows what is best. "For me to live is Christ, and to die is gain," he said.

If Paul did not always know how to pray or what to pray for, who are we that we should assume that we know how to pray? Who of us can truthfully say that his prayers are always in harmony with the will and purposes of God? We pray for ourselves. We pray for our loved ones. In our more expansive moments we pray for our church or for our country. But are we satisfied with our prayers? If we are not satisfied, how can we expect God to be satisfied with them?

SUPPOSE THAT one of our loved ones is suffering from what is, humanly speaking, an incurable illness. Let us suppose that he has reached the point where he would be better off dead. What are we to pray for at a time like that?

We cannot ask God to hasten the end. So we continue to pray that our loved one may be restored to health. Th... the only prayer we can offer under... circumstances. We offer it in weak... but we also offer it in faith, leaving... fateful complications of the situatio... the hands of the God who is watc... over us in love.

But the same Paul who confesses ... left to ourselves, we do not know ... to pray, is careful to add that we ... not been left to ourselves. Look a... words: "Likewise the Spirit helps ... our weakness; for we do not know ... to pray as we ought, but the Spirit ... self intercedes for us with sighs too ... for words. And he who searches ... hearts of men knows what is the ... of the Spirit, because the Spirit inter... for the saints according to the wi... God" (Romans 8:26-27).

GOD HAS GIVEN us the Holy Spi... override the weakness that mars ... prayer life and to intercede for us, as ... puts it, "with sighs too deep for wo... God has given us the Holy Spirit t... the wheat from the chaff in our pr... and to translate our inarticulate lon... AND aspirations into worthy pet... which a holy God can grant without ... violence to his character and purpos...

This little sidelight on Paul's the... of prayer rests squarely upon the ... character of the God who is speaki... us through the Scriptures. He is, o... one hand, a holy God who cannot ... upon selfishness and sin, not even i... prayers. He is a God who wants ... come to him with worthy petitions ... he can grant without hurt to our so...

Think of the prayers that rise ... throne day and night! His children ... sist in praying mostly for what the ... good—smooth seas, favorable br... and sunny days all the time! Who ... blame him for turning away fro...

non honesty compels us to admit
ve sometimes do quite as much sin-
when we are on our knees in prayer
nen prayer is far from our thoughts.
t the God who is speaking to us
gh the Scriptures is a Father who
us and wants us to come to him in
veakness, just as we are. Our peti-
may be as shortsighted and self-
red as the requests our children
to us. Yet he wants us to come to
with them.

wants us to come to him with them
se he loves us. Because he loves us
so wants us to learn to do better. To
nd he has given us the Holy Spirit
struct us in the art of prayer, to
our longings and aspirations into
ony with his will and purposes, and
ercede for us in those bitter mo-
s when utterance fails us and we
ly do not know what to pray for.
is this ministry of the Holy Spirit
s the factor that sets Christian
r apart from pagan prayer. We are
to take for granted that because
r is an act of piety it is necessarily
tian. That is not always the case.

ny of the prayers that rise from
tian lips are not even remotely
tian. They are distressingly like the
rs offered by heathen people. The
ees of innumerable pagan cults have
d for deliverance from what they
evil—deliverance from distress and
ing, from grief and hardship and
Without the guidance of the Holy
we Christians are not likely to do much better than that in our own prayers.

We are likely to think of prayer in purely pagan terms, as a device that puts God at our disposal. We are likely to go to God as if we were his pets expecting to be coddled. We need the Holy Spirit to teach us that what God has promised is to make us his sons. Who would want to be a pet when he could be a son?

I CONFESS that I am appalled by the extent to which my prayer life has been debased by my weakness, selfishness, and sin. That is one reason why I love the traditional collects and prayers of the church. They move on a much higher level spiritually than my private prayers. I sometimes feel as though I ought to end every private prayer with a very unconventional petition: "Lord, save me from my prayers!"

At such times I derive comfort from the assurance that God the Holy Spirit is watching over us in our prayer life, editing our prayers, clarifying and purifying them, doing everything in his power to bring them into harmony with the Father's will and purposes.

I also derive comfort from the assurance that God the Holy Spirit is interceding for us day after problem-packed day, giving form and substance to longings which we cannot express, which we dare not even try to express.

"Lord, teach us to pray," said the disciples to Jesus one day (Luke 11:1). The same Lord who taught the disciples to pray has given us the Holy Spirit to teach us to pray. Are we giving him his chance?

THE PROOF of the inspiration of the Scriptures is their power to inspire.—By ROY L. SMITH in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

IT FIGURES

PETE CAME HOME from the scout meeting looking like a thunder cloud.

Dan smiled at me from behind the sport's page. Silently he formed the words, "Hurricane warnings."

Pete just stood and glared. Then, seeing that we weren't going to ask him what was wrong, he burst out with it. "Dad, you're on the troop committee and I think it's a dirty trick."

DAN DIDN'T PRETEND to misunderstand. "You mean about changing the date for the overnight hike?"

"So what if some of the guys have to go on a trip with Pastor Sym? The rest of us could go just the same!"

"And make the boys in the confirmation class miss it? That's hardly the thing for a church troop to do, is it?"

"Well, it could be up to the fellows themselves to do what they wanted."

"I know it's tough in some ways, but here's how the troop committee looked at it. There are enough times when a Christian has to make decisions like that without a church group making him do it. When we found that this was the only time Pastor Sym could take the class on a trip to see some of the Lutheran institutions around here, it seemed to us we could change the date rather than put a choice like that up to boys in the class."

"But what about the rest of us?"

"You'll get to go on your hike another time—and one of these days you'll be in the confirmation class. You'll be glad enough then not to have to give up one church activity for another."

"Well, it makes me mad. I wish I belonged to the troop that's sponsored by the school!"

"That's a good troop, too. But when you aren't quite so disappointed, I think you'll see why the men in the church think it is worth while to have a church troop. And why I think it's important to give time to it."

"Why?" Pete still sounded cross, but he seemed to be really wanting to know.

However, Dan wasn't wasting ammunition on a target that was out of reach. "It's almost impossible to see the other fellow's point of view when you're angry, Pete. Let's talk about it later."

"That's what you always say!"

"And it's true. When people are angry they aren't ready to really talk. All they want to do is fight with words instead of fists. Right now you're wishing you were as big as I am. You'd like to give me a good sock on the nose."

LIKE MAGIC the sun broke through the clouds. Pete laughed. "Well, maybe not just you, but the whole troop committee. Boy, it really burns me!"

"And probably not just you, but the whole troop except the confirmands," Dan agreed.

"O.K. Then why did you do it? I don't think I'm too mad to listen now." There was just enough doubt in his voice to convince Dan.

"Then maybe we can figure this out together. But if you're going to understand about the hike, you have to understand why we have a church troop at all."

uess I ought to know that. Some kids in the school troop think it's e Lutherans think they're better ther people and want to keep us e from the rest of the kids."

that what you think?"

-o. But it's what some of the kids d I don't know what to answer."

at makes you say no? Even if it's y doubtful no?"

ll, you never say we're better. And n't keep us away from other things ol. And you don't like it when I eople down. You always say, 'Try derstand them.' "

KEPT MY EYES carefully on the hem putting in Susie's dress. I didn't he delight I felt to show. But one happy things about being a parent ing your children seem to get hold things you have been trying to them.

en if that isn't the reason, there be another. Here's how I look at it. ristians, Christ and his church are ost important part of life. In fact, aren't just part of life, they are life biggest and best. We want our en to know that. We want you to Christ and all that he came to do s and still does for us through his h where we meet him."

ut that's going to church and Sunday l and stuff."

xactly. That comes first. In lots of egations, that's all. From there the make the other jumps themselves—g God first, growing the way he s them to grow, learning to be g, helpful men and women. With lp they can do it."

e sniffed. "The kids in our troop always put God first and do what ants them to do. I don't."

f course they don't. None of us do. We only try when we realize how much he does for us and how much he loves us."

"I still don't see that you've answered the question. Maybe I'm just dumb."

"You're not dumb. I haven't really answered the question yet. Here it is. Scouting is a way of growing, an important way for boys, yes, and girls too, I suppose. But the men in our church who see the importance of scouting know that all this growing can be pretty much on the surface. You can learn to build a good fire, make a radio, even be truthful and helpful without growing in your Christian life. Meeting at the church, and having men who are sincere members of the church as leaders, makes it easier to try to put God first. You see the men who work with you trying. You can follow their leading."

"LIKE HAVING the same Sunday school lesson at camp and not getting out of step with the kids that didn't go?"

"That's part of it."

"And like getting up at six so we could get back for Rally Day with the rest of the Sunday school?"

"Like that, too. It's part of belonging to the church. We belong together and we work together and we have fun together. There's lots of growing that goes on in other troops. Plenty of the leaders are good members of their own churches. But often the program runs in competition with the program that goes on in the church. In a troop like ours, nothing, absolutely nothing, comes before the duties the boys have to their own congregation."

Reluctantly Pete admitted, "It figures."

"Still want to punch the troop committee in the nose?"

"Well," and Pete's eyes danced, "a kick in the shin would do."

THE COSMIC CHRIST

The revelation of God in Christ was not a local incident of importance only to people in one part of the world. It is central in God's plan for the universe

By JOHN SCHMIDT

Read Ephesians 1:9-14

WE CAN'T KNOW the nature and purposes of God except through Jesus Christ. His creative power, justice, and wrath can be known to some degree apart from this self-revelation in Christ. Peoples of many cultures and religions have known something of God's law, of his holy demands. But only in Jesus does the world find God offering a life-giving Gospel.

In Christ there is revealed the truth that God's nature is love and that his will is grace. Here is the astonishing "mystery." The holy God extends a welcome to sinners and adopts rebels into his family circle.

THE MANGER AND THE CROSS are the purpose and climax of millions of years of cosmic history, so Ephesians asserts. God's purpose, as the supreme administrator of the universe, is not one of judgment and exclusion, but of forgiveness and fellowship. The entire universe is to be reunited in Christ. He will bring all things into a meaningful and harmonious relationship to one another.

In Romans 8:18 Paul suggested something of the all-embracing redemption that God accomplished in Jesus, asserting the "eager longing" of the whole creation to be saved from its futility and decay. Then, says Revelation (21:1-5), "the former things will have passed away," because sin and its consequ[ences] shall have been overcome through C[hrist].

We dare not think of Jesus mere[ly] "our personal Saviour." He is that [also] because he is so very much more! [The] church cannot hope to measure its [mes]sage successfully against the false i[deol]ogies of our day until it has let its [vision] be stretched to the dimensions here s[et] by the Apostle. Any reformation o[f the] life and program of the church de[pends] upon its grasp of this cosmic Christ.

IN PAUL'S DAY there were numer[ous] Eastern religions that placed the sy[mbol] of their dieties on the skins of thei[r fol]lowers. Jews bore the physical ma[rk of] circumcision as an evidence of their [con]secration to God. Christians had no [such] physical "seal," but through baptism [they] had received a living seal in the ind[well]ing Holy Spirit. He had been pro[mised] of old by God (Joel 3:1-5) and by [Jesus] (John 14:16). His presence is our [assu]rance of the divine fatherhood (Ro[mans] 8:16).

This "seal" is also the "guarant[ee] our inheritance," continues Paul. In [the] first century this term often indica[ted a] partial payment that obligates bot[h the] buyer and the seller to complete the [deal]. That is exactly Paul's thought: the [gift] that God has already done so mu[ch is] the best possible proof that he will [finish] what he has begun. Although we [have] yet to "acquire possession of it" [in] the believer already has title to it.

Both Jewish and Gentile bel[ievers] must "live for the praise of his g[lory]." For every Christian, as for the [whole] church of Christ, it is true: "Man's [chief] end is to glorify God and to enjoy [him] forever." For the gift of such a c[hurch] Christ we surely can not do less.

WORSHIP NOTEBOOK

Twenty-sixth in a Series on the Liturgy: AGNUS DEI

POPULAR WRITER has written a book, zed in *McCall's* magazine, about the ay of Christ's life. One scene de- s the temple ritual of sacrifice. the ceremony of chanted psalms, ents, and incense, a lamb is slain. description denotes the symbolism dramatized for the Jews of that heir need for a Saviour.

ainst this symbolical drama, the begins the narrative of those mo- which lead up to and include the t sacrifice of Jesus Christ. First is the observance of the Passover. ab is slain. In the family ritual the rance from Egypt is represented and oped-for delivery from bondage is t anew.

en, in those awful moments which v, the sacrifice is accomplished on ross. The parallel is perfect. As a symbolized the offering which one would have to be made, so the lamb ered.

R CENTURIES the lamb had been a ol in Judaism. The prophet Isaiah) pictures the Messiah "as a lamb the slaughter, and as a sheep before earers."

an the Baptist, one day as he beheld coming through the crowd, cried, old the Lamb of God which taketh the sins of the world."

doubt those words from Isaiah rang gh the mind of Christ as he prepared elebrate the Passover with his dis- . Certainly he must have hoped he parallel which was to be accom- d on the first Good Friday would its imprints upon their minds. St. Paul certainly caught it, for in his first letter to the Corinthians (5:7) he says, "Christ our Passover is sacrificed for us," words which have found their place in the Introit for Easter.

IT ISN'T TOO difficult to see how the symbolism was carried over into Christian worship. Such attempt to put into sign language the great truths of the faith became a part of Christian worship from an early day. When the Lord's Supper was celebrated, the breaking of a loaf of bread was identified with the sacrifice of Christ upon the cross.

In the eastern churches a hymn using the words of John the Baptist was composed for use in the service at just about the point it occurs today. Pope Sergius I, who was from the east, decreed in the year 700 that the hymn be used in all of the liturgies of the church. This hymn is almost the same as we use today, except that the words "O Christ" have been added to the beginning of each line, thus making it a prayer.

At the time of the Reformation it was almost universally retained in Lutheran worship, and in some places the rubric inserted that the communion begin with the singing of the *Agnus Dei*.

THERE IS SOMETHING most appropriate about the use of the *Agnus Dei* at this point. Having been instructed in God's Word through the lessons and the sermon, we have made our offerings in response to that Word, and now fulfill the command of the Saviour to "do this . . ." Bread and wine have been set upon the altar. The pastor, in the place of Christ,

repeats the sacred actions of that night of betrayal. In a very real sense we Christians celebrate the new Passover with our Lord. Having imitated the actions of the first Supper and prayed for God's gracious blessing we are assured of God's peace. Then we pray in song to Christ.

Evangelical Christianity is careful to avoid the error of Rome which would make of each mass an action equivalent to the action on the cross. Sacrifice we make to God cannot gain our salvation for us. The only sacrifice we can ever make to God is an offering of thanksgiving for what he has already given us. In our worship we offer him our praise, our gifts, and ourselves.

There is a sense in which the Sacrament of the Altar is a sacrifice. Christ's death, and the benefits derived from it, are made real to us in this liturgical action. True, it is a memorial. He commanded us to do it "in memory of me."

But is this action only a picture of something that happened 2,000 years ago? If that's so, we might just as well hang a large painting of the Last Supper in our churches so that people can see it every time they want and so eliminate all of the fuss and bother of longer services.

WHAT CHRIST accomplished on Calvary effects the salvation of all men for all time. Most of the people who are affected by his action were not present at the precise time and moment when their salvation was accomplished. The forgiveness of their sins is conditioned upon what he did on the cross.

How bridge the gaps of time and space? To use one figure of speech, it was all paid for then, but our sins are in the present, not in the past. Hence the service of the Lord's Supper becomes a re-enactment of the sacrifice on Calvary and so men are assured that by Ch[rist's] perfect obedience "even unto death" [their sins] are forgiven.

Such a view gains credence in the [words] of the words of the *Agnus Dei*. N[ote] that the words are "who taketh awa[y the] sins of the world," not "who has t[aken] . . ." Because we are in time and s[pace] removed from Calvary by thousan[ds of] years our sins of this day are stil[l] moved by Christ.

So we sing this ancient hymn. A [Lut]ern scholar has reminded us that we [can] never think we have understood [the] teaching of Luther unless we hav[e re]duced it to his central doctrine o[f] forgiveness of sins. For Luther thi[s] not simply a negative thing, but wit[h] emptying of all our faults and the [guilt] and punishment attached thereto [it] comes, as he says in the Catechism, [life] and salvation."

This then is our prayer in the *A[gnus] Dei*. Mindful of the Saviour who c[omes] down upon our altar and gives us hi[m] veiled in the forms of bread and [wine] who by his death accomplished ou[r] giveness, we pray that he may come [to us] and in coming bring us his peace.

—EDGAR S. BROWN, [Jr.]

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Marry a Moslem?

QUESTION: I am a Lutheran, a [ser]vice. I have a young son. For some [time] I have been closely associated wi[th]

ammedan physician. He has been ving in this country for a number of s. He is a fine person, intelligent and e. He comes from a high type of ly in his country.

hat are some of the more important rs to be considered in looking for- l to a possible marriage? What would church say about such a union? Do think my child and I could adjust to eign country of this type if we should de upon marriage?

REPLY: With all due respect for the her religions of the world, anyone ho marries into a culture and religion different from Christianity as is loslemism is recklessly seeking tragic sappointment. There are vast differ- ces in all concepts and ways of liv- g, ideas of marriage and children, lationships within families.

Most mixed marriages of this type— en on the mission field—have not en successful. Marrying into such a eligion means not only marrying one erson and becoming adjusted to him, ut also adjustment to his family, so- al groups, and their whole mode of fe and thinking. In some cases one both are ostracized from the group which the foreign person belongs.

Besides advising against such a ove, the church, I believe, would take action about such a marriage so ng as you continue as a member of our church. But obviously you would ave to abandon Christianity in favor f Islam. No one can be both a Chris- an and a Moslem.

picious

QUESTION: My wife thinks I am inter- d in the woman next door. There is basis for this belief, but she brings p so often that it is becoming a threat our common life. It could have resulted from a joke. At the ladies' night banquet of my club, one of the speakers made a quip, telling my wife to keep an eye on me. It was only a bit of razzing, such as goes on all the time in our group.

Again and again we have talked about this. I have asked her for some evidence of her belief, but she always hedges. She affects to believe that I have conversations with our neighbor over the back fence and that I signal to her when I go out front.

REPLY: A thin-skinned, or ultra-sensitive, person may pick up an expression which originally held no other content than jest, and make something of it. If you have responded with a quick temper you have perhaps lent credence to Lucy's impression. You should make an effort, as tactfully and pleasantly as possible, to give your wife convincing assurance of your love and fidelity, and bring the unpleasantness to an early end. Here are a few hints:

1) Be sure yourself that you are completely guiltless.

2) Have a calm talk with Lucy, when she is in the best of humor, and give her full assurance.

3) Go the limit to avoid the least appearance of anything that could lend credence to Lucy's emotionalized impression.

4) If the problem persists, have the man who made the quip find occasion to talk to her in a diplomatic way.

5) Show Lucy every consideration, multiply your kindness, and keep your feelings under control.

If, in spite of every effort, over a period of time, your wife holds on to this impression, it will be time to bring a physician into the picture. Some mental impairment may be developing, and, if so, it should be dealt with without delay.

BOOKS

WHAT ABOUT ORAL ROBERTS?

Faith Healing and the Christian Faith. By Wade H. Boggs, Jr. John Knox Press. 216 pages. $3.50.

Faith healing has become a topic for conversation among many people since the appearance of Oral Roberts on television screens across the nation. The author of this book presents an examination of the claims of the faith healers and his refutation of these claims on the basis of Scripture. Included among the faith healers that he discusses are Oral Roberts, Agnes Sanford, Henry Branham, Aimee Semple McPherson and also some healing cults such as Christian Science, New Thought, Unity and Divine Science, as well as some of the more well-known Roman Catholic shrines like Lourdes, St. Anne de Beaupré, and Fatima.

The presentation is made under three arresting sub-topics, "Do the faith healers really heal?," "Do the faith healers perform miracles?," and "Is it the will of God to heal all the sick?" He concludes with a section entitled, "What should the church do about healing?" in which he presents a positive Christian philosophy of health, prayer, and faith.

Mr. Boggs is not a believer in the claims of the faith healers. He endeavors to show the inconsistencies of their claims as compared to the statements of Scripture. At times his exegesis is questionable but generally he presents a well-documented, if sometimes overlabored case for the basic position on faith healing held by most of the major Protestant churches.

The book will be particularly useful to give to someone who has become enamoured of one of the faith healers.

HERBERT N. GIBNEY

Hempstead, N. Y.

WOMAN OF FAITH

I Found My Way. By Margery Wilson. Lippincott. 296 pages. $4.95.

In her autobiography, Margery Wilson furnishes not only entertainment for reader but stimulation and refreshment. accounts of extraordinary incidents, her timate glimpses of great people, and amazing story of success as a movie star a radio personality—all presented in sparkling style—are enough to make want to live with the author until the last page of the book.

It is Miss Wilson's spiritual adventu however, which interest the though reader more than her worldly enterpr Even in childhood, she commenced to l upon life as a search for values and an quiry into the "cause" of things. She be as she says, "to weave the canopy of . . . over people who can't believe in thing, except a solid with dimensions." G ually she built up confidence in "an o all rightness, a sanity in life's ultimate tent." It was when she developed a losophy of the dependability of the univ that she came to experience faith, pe and joy.

Miss Wilson attributes her success to assurance that she could do anything— divine help. It was her persistent belie a divine providence that once prompte friend to exclaim, "Gracious, Margery wonder the rest of us are in such a n God is so busy looking after you!"

Sioux City, Ia. CARROLL Vo

CHRISTIAN CENTURY IN JAP

Ten Against the Storm. By Marianna N Prichard and Norman Young Prichard. F ship Press. 164 pages. $2.50.

This is one of a series of mission s books on Japan published this spring in bration of one hundred years of Prote missionary history in that land.

It contains stories of ten Japanese— men and two women—outstanding in development of the Protestant Chri movement. Its graphic style makes i pecially appealing to senior high school older youth, for whom it has been wr

ts, likewise, will find the book chal-
ng.

r some years after Japan's opening to West, Christianity remained outlawed all Western learning suspect. The fear-ten of this book, however—most of them proud, aristocratic families—eagerly ht contact with Western culture.

their seeking, they came face to face Christ—one first in a Chinese summary e Bible secretly read, others in English es held in a missionary home or school. these courageous youth found Christ his will for them, nothing could deter —not threat of death, nor poverty, nor r opposition.

hile the storms of persecution swirled nd them and seemingly insurmountable acles blocked their way, they went ily on, Niishima to establish the first stian college in Japan, Kozaki to help a strong, indigenous church, Yama-o to begin work for Japan's poor, Mrs. ma to battle against vice, Nitobe to be-e Under Secretary General of the ue of Nations (his dream as a youth been to become some day "a bridge ss the Pacific"). MARION E. POTTS

hiladelphia

HELP THE POOR CHILDREN

hildren of Calamity. By John C. Caldwell. Day. 191 pages. $3.50.

ohn Caldwell has done something few ers achieve—he forces a decision on his ers. The reader will either, like the ich, pretend "the children of calamity" not exist, or he will, like a crusader, take book to his next missionary meeting, y club, or PTA meeting. He will join meager ranks of those who are helping small, innocent sufferers—the children. is a book to make the skin crawl: "For had never been inside a house, had never t in a bed, had never seen a stairway, never worn shoes." It is all there be-n two hard covers, and it is achingly

Mr. Caldwell tells what is being done. also tells bluntly what is not being done. "The United States Government has even refused to co-operate with the Christian Children's Fund in a project to resettle Japanese mixed-bloods in Hawaii." Who are these mixed-bloods? "No one can accurately know how many children have been fathered by combat and occupation troops since 1939." It isn't a pretty story. Yet not all are children of soldiers far from home. Some are children of the indigent, the ignorant: "When we put her on quilts to sleep she would cry and cry. Then she would roll over until she came to the cold boards. Only then could she sleep."

The book burns in our fingers. Like free people, we have a choice. We can say, "Oh don't tell me more. I can't bear to hear of children's suffering." Or we can find the agencies John Caldwell tells us are helping, and add our help to theirs.

Venango, Pa. BETTY LAWRENCE

CHURCH YEAR SERMONS

Sermonic Studies. The Standard Epistles. Vol. I. Concordia. 397 pages. $5.

Sober and substantial sermons should result from the use of this guidebook. Thirty-six clergymen of the Lutheran Church—Missouri Synod have prepared this homiletical treatise on the Epistles for the first half of the church year, First Advent to Trinity Sunday. Although there is a great diversity of authorship, there is a striking uniformity of result. An analysis and exegesis of each Epistle is given, including a good bit of word study. A number of thoroughly worked out sermon outlines follow each exegesis.

This is straight biblical and theological treatment, without the least literary glitter or application to the life and times of the twentieth century. The volume is dedicated to Missouri Synod President John W. Behnken on his fiftieth anniversary as a minister.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

SYNOD CONVENTIONS

Presidents are re-elected in three synods . . . Conrad chosen as new leader in Nova Scotia

KENTUCKY-TENNESSEE

By ROGER G. IMHOFF

ARITHMETICALLY speaking the Kentucky-Tennessee Synod ordained one young man, approved the ULCA double apportionment, received three new congregations, heard of the growth of her four institutions, filled its five offices, learned of six pastors being installed in the past year, learned of seven anticipated missions which will mean considerable growth when added to the eight missions established in the past four years.

Meeting at Grace Church, Louisville, delegates heard Synod President G. D. Busch urge ordinand Herman G. Fisher, Jr., to preach with "power, passion and understanding." Dr. Busch reminded pastors to "bring the healing Word of God to broken hearts" for your "preaching will never amount to anything without passion."

The ordination was a typical family affair as the ordinand's father, Pastor Herman G. Fisher, Sr., Spartanburg, S. C., and uncle, Pastor Carl H. Fisher, Donelson, Tenn., convention chaplain, assisted. The new Pastor Fisher is a graduate of Southern Seminary and goes to Faith Church, Lexington, Kentucky.

Dr. Ralph Tabor, Baltimore, ULCA representative, used special charts to demonstrate the accumulation of needs which call for meeting the double apportionment for 1958. The clear explanation helped delegates in making their decision to accept the ULCA goal for 1958.

With the synod's own needs rising steadily, it jumped the budget to $125,000 for next year. Just four years ago synod's budget was $66,000. The new figure amounts to about $20 per capita giving for the year.

FAMILY AFFAIR . . . *Herman F. Fis Jr., ordained . . . Father and u participate in ordination rite at tucky-Tennessee Synod conven*

Statistician Nellis Kraft had reported 6 communing members for 1956.

Most stirring of the appeals at synod made by Dr. Vernon Strempke, Washing a secretary for the Board of Higher Ed tion.

Colored slides pointed up the challe that only 200 men are being graduated year from our 10 seminaries to fill 400 cant pulpits. A symposium on the min was geared into the need for ministeria cruitment. Wittenberg's new dean, Stauffer, reported that about 100 of school's 1,100 students are planning for time church work.

Sobering was the report of Superinten John Warnes of Oesterlin Home, Sp field, Ohio. He announced that the hon being pressed to care for more and teen-age children having varying degree "emotional difficulties," and that they coming from middle- and upper-bra homes. Chaplain Carl Thomas, directo social service at the home, said that than 80 per cent of those coming to home in the past year were of this g Due to the increase in referrals by pa and the courts, the home is now mo "teen-age" residence than ever in its his

Miss Ella Davis, former supervisor delinquent girls at the children's cente

new superintendent at the Lutheran for the Aged at Jeffersontown, Ky. Davis is also a former Bible school er in the Kentucky mountains.

ost recent pastoral installations and ges announced by President Busch, who elected to his second four-year term, de Pastor Charles Lieser from Shelby- Tenn., to Franklin, Ky.; Pastor Virgil from Franklin to Erlanger, Ky.; and r John Herrlinger to St. Paul's Church, ly, Ky. Newest mission is Messiah ch, Okolona, a suburb of Louisville, am Mould, pastor.

her officers elected are Pastor Henry kley, Louisville, vice president; Pastor rt Cassell, Covington, secretary; Charles ar, Louisville, treasurer.

SISSIPPI

By WADE H. KOONS

E CONVENTION of the Synod of Mis- ppi was held in St. John's Church, sville, Miss., May 7-9.

, Frank P. Madsen, president of the gan Synod, was official ULCA rep- tative.

ficers elected for a one-year term are: Rev. Walter U. Brown of Laurel, presi- ; the Rev. H. C. Linn of Louisville, sec- y; Mr. W. H. Seefeld of Laurel, treas-

wo resignations were reported. The Rev. os Birznieks resigned last month as pas- St. Paul Latvian Church at Senatobia. s now living in Memphis, Tenn. The Oliver M. Morgan resigned as pastor e Burns parish, effective July 1. Pastor gan has been at Burns for 25 years and nearly 18 years has been secretary of d. He will become pastor of the Beth- m-Enon parish of Leesville, South olina.

esent for the meeting of this synod were ministers and six lay delegates.

ans are being made for the evangelism ion to be held at Burns and Laurel, ., the week of June 23, and at Louisville Starkville, Miss., the week of June 30.

NORTH CAROLINA

By FRANK K. EFIRD

DR. F. L. CONRAD was re-elected president of the North Carolina Synod for a five-year term at the annual convention of the synod at First Church, Greensboro, May 7-9.

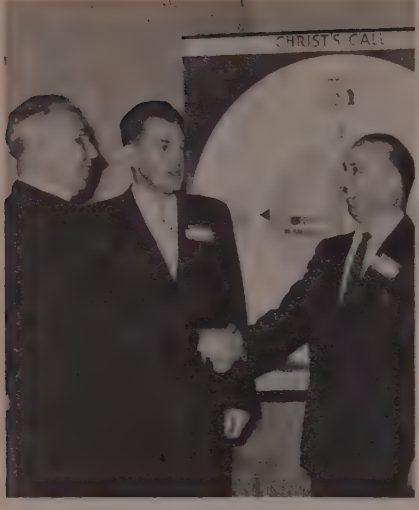
There seemed to be more debate and discussion at this convention than at any in recent years. Most of it was over stewardship policies. The debate started over President Conrad's recommendation that the synod continue the practice of receiving "special funds" for home missions from auxiliaries and individuals despite the action of the ULCA discouraging such efforts.

A substitute prevailed that the matter be referred to the executive committee "so that there might be consultation with the Board of American Missions to develop a policy that will conserve the splendid work of our auxiliaries and serve the best interests of both the synod and the ULCA."

THE SECOND DEBATE came over the method of handling benevolence. Finally adopted was a motion that the "covenant plan be continued but that a minimum apportionment be established on a per communing membership basis for each congregation from which floor the covenants for larger giving shall begin."

The synod adopted a whopping $763,000 budget. It includes the synod's total share of the ULCA benevolence, increased salary for synodical officials, and lumping all the institutional and LWA quotas into one. During the budget discussion, Dr. Clarence Stoughton, the ULC's official representative, pointed out that the synod was perhaps doing too much for itself in the light of the special ULCA needs in 1958. Dr. Stoughton's suggestion caused the delegates to rescind an action appropriating $5,000 to be used by a committee to study the organizational structure of the synod.

Other financial actions included the establishment of an annual minimum salary for mission pastors of $3,800 and raising beneficiary aid to ministerial students from a maximum of $250 to $300 per year.



PASSING ON THE PRESIDENCY
Dr. Whitteker salutes Pastor Conrad

President Voigt Cromer of Lenoir Rhyne College presented a long-range plan for the development of the institution until 1970. It envisions an extensive building program, larger endowment, and eventual increase of the student body from 900 to 1,500. The synod adopted the plan as a guide for future development of the college. No one asked the cost of carrying it out. The anticipated outlay is $8,888,000.

Approved also for the college was a government loan for $510,000 for a new men's dormitory.

Lenoir Rhyne has received $935,000 on the $1,500,000 development fund appeal. Only five months remain for the payment of pledges.

FOUR NEW MISSIONS were received into the synod: Christ, Hickory; Prince of Peace, Salisbury; Faith, Conover; and Christ, Winston-Salem.

Eight senior seminarians were approved for ordination. They are: Wayne S. Allran, Charlotte; Paul B. Beatty, Charlotte; Fred Remseur, Maiden; Ross Ritchie, Jr., Salis-

(Continued on page 47)

NOVA SCOTIA

By DOUGLAS A. CONRAD

THE FIRST CONGREGATION outside N Scotia to enter the Nova Scotia Synod—Church, St. John, New Brunswick—wa ceived into membership at the synod co tion in Mt. Calvary Church, Upper N field, May 2 and 3. Its pastor, the V. J. Monk, and lay delegate, A. P. Ov represented the congregation, which formerly a Danish mission congregation the only Lutheran church in St. John.

The synod authorized appointment special committee to consider pastors' aries. It will meet with all church co to talk over the possibility of bringing aries in line with the level of presen requirements.

The executive committee, reporting o alignment of parishes, stated that the N field and Midville parishes would be di and another parish formed. Synod P dent C. H. Whitteker stated that effor obtain a pastor for the new parish proved unsuccessful.

Synod endorsed the sector plan of s ardship and urged each congregatio carry out this program in 1957. A budget of $41,308 was adopted. Thi cludes the double apportionment appr by the United Lutheran Church conve in Harrisburg last fall.

Dr. Henry Endress, executive directo the Department of Stewardship, repres the United Lutheran Church. He also dressed a laymen's banquet on what can do to promote the Christian caus their daily living and work.

After serving as president of the s for 22 years, Dr. C. H. Whitteker, asked he be relieved of these duties. Synod el the Rev. Douglas A. Conrad, pastor of Church of the Resurrection in Halifax. tor Conrad will take over the preside office on July 1.

Other officers elected are: Secretary, Rev. James Slack; treasurer, Mr. Schnare; statistician, Mr. Willis Smith.

:A Colleges Confer 50 Honorary Degrees

HURCH, CIVIC and educational leaders were honored by church colleges connected with A synods at recent commencement exercises. Fifty honorary degrees were conferred. ne woman is among those to receive a degree. Miss Christie E. Zimmerman, who has l as a missionary in India and is now home on furlough, will be made a Doctor of ogy by Susquehanna University.

venty-three of those being given degrees are Lutheran pastors. All but one are affiliated he ULCA. The other is a pastor of the Missouri Synod. One Presbyterian minister listed. Next-ranking profession is that of educator, with eight slated to be honored.

octor of Divinity continued as the most popular degree, with 19 awarded. Laws came with fifteen. The Doctor of Science degree showed surprising popularity as seven given. Most unusual kudo went to ULCA President Franklin Clark Fry, who was a Doctor of Civil Law (J.C.D.) by Newberry College. Federal Judge and former esota Governor Luther Youngdahl received two degrees, both of LL.D. One came from erry, the other from Gettysburg. Other Gettysburg awards are not included.

D BRAUER
Pastor
Carthage

WILLIAM KISER
ULCA Pastor
D.D., Carthage

CLARENCE B. LUND
ULCA Pastor
D.D., Carthage

ALEX MILLER
Attorney
LL.D., Carthage

JAMES ROTH
Physician
Sc.D., Carthage

N KNAUST
ustrialist
, Hartwick

C. V. NEWSOM
N.Y.U. President
LL.D., Hartwick

JOHN K. BYARD
Banker
LL.D., Hartwick

FRED. W. OTTEN
ULCA Pastor
D.D., Hartwick

C. H. THOMSEN
ULCA Pastor
D.D., Hartwick

FRANK K. EFIRD
ULCA Pastor
D.D., Lenoir Rhyne

LUTHER L. MINGES
Industrialist
LL.D., Lenoir Rhyne

RALPH KRUEGER
ULCA Pastor
Litt.D., Midland

H. PAUL ROMEIS
ULCA Pastor
D.D., Midland

G. C. SWA
Industr
LL.D., M

WALTER MOELLER
ULCA Pastor
D.D., Midland

F. R. EDWARDS
ULCA Pastor
D.D., Muhlenberg

W. H. EASTWOOD
Presbyterian Pastor
D.D., Muhlenberg

EDMUND STEIMLE
Seminary Professor
Litt.D., Muhlenberg

W. C. WI
Educa
Sc.D., Muh

H. W. EPTING
ULCA Pastor
D.D., Newberry

FRANKLIN C. FRY
ULCA President
J.C.D., Newberry

GEORGE F. HART
ULCA Pastor
D.D., Newberry

GRADY H. HIPP
Insurance Exec.
LL.D., Newberry

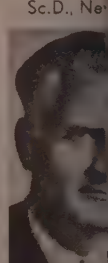
R. W. HO
Hospital E
Sc.D., Ne

J. O. KEMPSON
ULCA Pastor
L.H.D., Newberry

PAUL J. RENZ
ULCA Pastor
D.D., Newberry

WM. H. WICKER
Educator
LL.D., Newberry

JUDGE YOUNGDAHL
also received
LL.D., Gettysburg



L. W. YOUN
Federal J
LL.D., Ne

K. A. REID
torney
Roanoke

MILLER RITCHIE
College President
LL.D., Roanoke

CALVIN J. NAUGLE
ULCA Pastor
D.D., Susquehanna

ERLE I. SHOBERT, II
Research Director
Sc.D., Susquehanna

C. E. ZIMMERMAN
ULCA Missionary
Ped.D., Susquehanna

CRESAP, JR.
ustrialist
., Thiel

AUGUST F. BRUNN
Lutheran Pastor
D.D., Thiel

MAX S. JOHNSON
Major General, U.S.A
LL.D., Thiel

ARTHUR LARSON
Director, U.S.I.A.
LL.D., Thiel

JOHN O. WOODS
Army Chaplain
D.D., Thiel

ER E. BOCK
A Pastor
Wagner

THEO. A. DISTLER
Educator
Litt.D., Wagner

CARL FUTCHS
ULCA Pastor
D.D., Wagner

R. H. HEINDEL
Educator
Litt.D., Wagner

GEO. A. GIESELER
Industrialist
Sc.D., Wagner

EWHOUSE
blisher
., Wagner

N. G. FAWCETT
University President
L.H.D., Wittenberg

MARTIN L. FRASER
College Professor
Sc.D., Wittenberg

WALTER M. WICK
Synod President
D.D., Wittenberg

W. CARL SATRE
ULCA Pastor
LL.D., Wittenberg

Mission in Bethel, Kansas City, Kan., suburb was organized last month with 93 me

Prince of Peace Mission Organized in Bethel, Kan

By PAUL C. WIEGMAN

KANSAS CITY—A mission was organized in Bethel, Kansas City, Kan., suburb April 28 with 93 confirmed members. Mission developer is the Rev. Frederick J. Juilfs.

Preacher for the organization service, attended by 292, was Dr. Alfred W. Young, Central States Synod interim president. The mission, which held its first service last August, is meeting in a public school.

Other pastors attending special services to mark the organization of the mission were Dr. Willard W. Alexander, Kansas City, Kan., and Pastor William Most of Prairie Village, Kan. The choir of Trinity Church, Kansas City, sang.

Arkansas Mission Has Tough Going

LITTLE ROCK, ARK.—Progress against heavy odds is being reported by Pastor Clarence W. Rhoda who is developing a mission here in traditionally Baptist and Methodist territory. A survey made in Little Rock in 1955 found only one family coming fr NLC church and few unchurched.

A newspaper advertisement brougl plies from eight interested families. Pastor Rhoda arrived in September, he found it difficult to locate a suitable ing place, was finally allowed to rent from the YMCA. At the first service i vember, 46 persons, including children on hand.

Since then, the mission has been g ground. Lutherans from various NLC gather for services and meetings. Wit exception, all come from northern o ern states. Early this year, the m moved from the YMCA to a kinder building. Attendance at Sunday s averages 25 adults. A ULCW grou been established and is conducting a ing drive for Lutheran World Relief. for a house chapel or first church u now under discussion.

ıver Ministers Adopt Set of Standards for Funerals. rists Voice Concern. Morticians Have "No Comment"

By OLIVER F. WEAVER

NVER—The Denver Ministerial Alliance approved this month a set of standards for the ct of funerals which would give pastors a more authoritative part in the planning of the ss. While ministers said the recommendations were merely meant to encourage an already g trend toward simpler funerals, florists called an emergency meeting to discuss possible . of the action.

: alliance, whose new president is the Alton M. Motter, co-pastor of Messiah h (ULC), endorsed recommendations by a special committee on funeral ces which discouraged public viewings aid that "the depth of regard and af- for the departed should not be meas- by ostentatious display. Simple dignity t be kept in view . . . so that attention e directed to the spiritual values im- in the experience of death."

alliance suggested that funerals of oners be held in church and that min- e consulted on the selection of music t the service "may give a strong wit- of faith." It said that to achieve the spiritual ministry and avoid confu- church, military, and lodge funerals not be intermingled.

recommendation against excessive use vers was contained in the advice that sathy be expressed by some gift to the or a cause in which the deceased had ive interest." Floral displays, it said, be arranged by the family and min- in accordance with the customs of the n to which they belonged.

Florists discussed the recommendation at a special meeting but refused to issue an official comment. Speaking privately, some of them voiced concern while others thought that the wishes of surviving members of families would prevail over the code.

Funeral directors were quick to point out that as a service group they handle funerals the way survivors want them handled.

Rapid Membership Increases Shown by Wheat Ridge Church

HOLY CROSS CHURCH, Wheat Ridge, which is only five years old, was host to the synod convention (May 20-23). Worshiping in its new church (*see cut*) the congregation now has a baptized membership of 825.

ST. PAUL'S CHURCH, Albuquerque, N. M., which celebrates this year the 15th anniversary of Dr. Leeland C. Soker's pastorate, has purchased property near the church for parking space and staff quarters.

HOPE CHURCH, Pueblo, Colo., dedicated a new chapel May 5. Synod President John F. Futchs preached. The Rev. W. Gilbert Wise will assume charge as pastor June 1.

Cross Church in Ridge a suburb ver was host to ocky Mountain this month. Con- ion was five years ago. It is already pearing. Pastor growing congre- is the Reverend s L. Smutzer.

9, 1957

NLC Seminar to Spotlight Detroit Church Problem

DETROIT—Social and religious problems of the world's automobile manufacturing center will come under special scrutiny of Protestant ministers this fall.

Beginning in September, fifty pastors will be enrolled in a 16-week lecture series designed to give them an up-to-date view of the responsibilities, problems and challenges that confront Christian congregations in Detroit.

Plans for the course were announced by the Rev. Walter Kloetzli, National Lutheran Council secretary for urban church planning. A similar seminar was held in Berkeley, Calif., in 1955.

Lecturers scheduled include labor leader Walter Reuther, vice president of the AFL-CIO; Dr. Wilma T. Donahue, chairman of the Division of Gerontology of the University of Michigan; Dr. Sheldon Rahn, dir of Social Service for the Detroit Coun Churches, and other educators, sociol and church leaders.

Topics to be considered will includ relationship between congregation and munity in theological perspective; the c ing character of community life; De past, present and future as seen by planner; Lutheran congregations an local community in sociological perspe

Also to be discussed are interracia sions, labor-management-relations, urb newal, education, delinquency, social fare, the problems of the aged, the cha of television, and a summary survey tasks confronting Lutheranism in D

Special feature of the seminar will congregational self-survey in which p

SUOMI COLLEGE CROWNS A QUEEN

HANCOCK, MICH.—Claire Avery, first Negro student to attend Suomi College, was crowned as campus queen this spring. The 19-year-old girl from Cleveland, Ohio, enrolled at the college last fall and is planning to become a Lutheran parish worker on completion of a two-year study course. She is a member of the college choir, of the student council and of the college newspaper staff.

Miss Avery won the popularity contest by a wide margin over five other candidates for the honor. She lived formerly with her parents in a government housing project in Berea, Ohio, where she came into contact with the Lutheran church through the National Lutheran Council's ministry to temporary communities. She became a member of St. Paul's Church, a congregation established in Berea by the American Lutheran Church.

Although her talent as an artist brought her the offer of a scholarship to an art school, she rejected it to enter the Lutheran college and prepare for a church vocation.

CLAIRE AVERY
Future parish worker, and artist

members of their congregations will their activities and the communities serve as a guide to developing better ams. The self-study projects will get way early in October under Mr. zli's direction and will be reported to eminar in December and January.

-sponsor with the National Lutheran ncil will be Capital University's The- cal Seminary at Columbus, Ohio, which give graduate study credits to ministers cipating in the course.

stors scheduled to participate will in- 30 affiliated with the NLC's eight ber church bodies, ten from the Lu- an Church—Missouri Synod, and ten of Protestant denominations.

YLAND

ltimore Suburb Mission ganized in Glen Burnie

By LLOYD M. KELLER

LTIMORE—Redeemer Church was or- ed May 5 in Glen Burnie, a suburb 10 s from downtown Baltimore, with a ter membership of 82. Twenty members received by confirmation at the or- zation service.

ne congregation was developed by Pas- William F. Gunther, Jr. Meeting place elementary school building which be- available after the Maryland state leg- re passed a law permitting use of school lings in three Maryland counties for re- us and political meetings. The bill ing schools for use of religious groups proposed to the legislature by Pastor ther.

he new congregation was launched with baptized members. Synod President J. k Fife preached at the morning service. ern Conference President Paul H. Smith ched the vesper sermon. St. John's choir Brooklyn sang.

fford Rasch, president of the synodical herhood, presented the Brotherhood's of $100. Mrs. Albert Fischer, Lutheran men of Maryland president, gave $50 on behalf of the women. Offerings for the day totaled $627.

THE MARYLAND SYNOD has purchased a house for Mission Developer Paul Manrodt who assumed his duties in the Cub Hill area May 1.

MINISTERS' WIVES RETREAT was held at the Baltimore Deaconess Motherhouse and Training School in Ruxton, May 9. The Rev. N. Gordon Cosby, pastor of Our Saviour Church, Washington, D. C., was retreat leader.

LUTHERAN STUDENT ASSOCIATION of Baltimore held a work retreat at Jolly Acres, May 18-19, to help prepare the camp for the summer season. Otto Kroeger of Gettysburg Seminary was devotional leader. The LSA entertained 20 underprivileged children at a picnic on the Towson State Teachers' College campus.

NEWLY ELECTED OFFICERS of the Baltimore Lutheran Ministers' Association for 1957-1958 are: John R. Houck, David H. Manrodt, L. David Bollinger, and Byron Marsh.

Development of New Fields Gets Under Way in Maryland

BALTIMORE—With three missions applying for membership in the Maryland Synod at this month's convention, the synod announced that the Severna Park area would be surveyed soon, that the Woodlawn area had been scheduled for approval and that a mission developer was expected to be called by the Board of American Missions for Aspen Hill.

The Aspen Hill area has been developed so far under sponsorship of Luther Place Church in Washington, D. C., and under the direction of Dr. Walter B. Freed.

Requests for survey of three additional fields this summer have been made.

The organized missions to be received into the synod are Trinity Church, North Bethesda; Our Redeemer Church, Glen Burnie; and the Magothy-Chelsea Community Lutheran Church.

MARYLAND . . .

REPRESENTATIVES of Lutheran congregations in Baltimore met with the Home and Hospital Association of the Lutheran Hospital of Maryland May 16 to take initial steps for changing the structure of the association. Under the new system the self-perpetuating board of the hospital will be replaced by one elected by the association.

Smithsburg Organist Honored

By WILSON P. ARD

HAGERSTOWN—Bela C. Warrenfeltz has been organist and choir director of Trinity Church, Smithsburg, 49 years and has not missed more than six rehearsals in that time. He played the organ for the congregation when the 200-year-old church had only a hand-pumped instrument. Last year the church was remodeled and a new organ installed.

Pastor Richard E. Manning led the congregation in paying tribute to Mr. Warrenfeltz who received a plaque in recognition of his services.

THE SUMMER SCHOOL for churchworkers is scheduled at Hood College, Frederick, July 21-27. Pastor Howard F. Reisz, synod director for parish education and youth work, heads the administrative staff. Lecturers will deal with church school topics, Bible study, church history, foreign missions, vocations, social action, and music.

THE 200TH ANNIVERSARY of Elias Church, Emmitsburg, Pastor Philip Bower, is being celebrated this year. Following extensive improvements a rededicatory service was held on Palm Sunday. Synod President J. Frank Fife preached.

"FUNERALS" was the topic for discussion at an interdenominational meeting of pastors in Frederick County. Ten funeral directors and thirty clergymen attended.

MISS CHRISTIE ZIMMERMAN, missionary on furlough from India, was the featured speaker at the United Lutheran Church Women, Western Conference, convention in St. Paul's Church, Funkstown. Officers elected were Mrs. Harry G. Miles, Mrs. William Griffin, Mrs. Glenn L. Stahl, Mrs. R. Stoner Welty.

BELA C. WARRENFELTZ
Almost half-a-century of faithful servi

Expansion problems of the National Luth Home for the Aged, Washington, as presen to the synod's executive board, have been ferred to the social missions committee for s

DR. L. BOYD HAMM, for the past six y pastor of St. John's Church, Hagerst has resigned to accept a call to Witten Church, Leesville, S. C. Dr. Hamm member of the ULC Board of Parish Ed tion, and has been active in church and munity affairs in Hagerstown.

Lutherans Take the Lead

GUY R. HEBB, a member of St. P Church, Funkstown, has again been el burgess of the town and is now in his continuous year of service in that c Guy Hoffmaster, assistant burgess, is a member of St. Paul's Church.

Four Lutheran laymen have been el or re-elected to the Hagerstown city co which has a membership of five. The

S. Valentine, St. John's Church; Ralph nkhouser, Christ Church; and J. Ralph and Jacob W. Vorous, Trinity Church. city councilman is Roy N. Knight, s wife and daughter are communicant bers of Trinity Church.

FIC SOUTHWEST

den Grove Congregation anized on Palm Sunday

By LOUIS F. MERTZ

s ANGELES—Our Redeemer Church organized Palm Sunday in Garden e, a southern California town near Ana. Charter membership was 91 s and 90 children.

congregation has converted a house garage into a temporary chapel and ay school which was dedicated May 5. chapel seats 130, but held 173 persons ne Easter service.

NDSHAKE SEALS ORGANIZATION IN GARDEN GROVE
r Endter (left) and President Tambert

The organization was completed in the presence of Dr. Carl V. Tambert, president of the Pacific Southwest Synod. Pastor of the young congregation is the Rev. Charles A. Endter.

A BUILDING FUND CANVASS conducted by First Church, Oakland, during Holy Week brought a 100 per cent response from the membership. Pledges from 114 families brought $27,523. The same week, the congregation began construction of its new church, four years after vacating the old buildings in downtown Oakland.

Baby chickens are being sent abroad by the Sunday school primary department of Messiah Church, Redwood City, in an effort to help feed needy children in foreign countries. The campaign goes under the name of "Operation Peep Peep."

GRACE CHURCH, Phoenix, purchased a 4½-acre site for $87,500 in a new residential area of the city. The new site is 2½ miles from the present church. The congregation must now decide whether to build a large new church at the present site, to build a large church at the new site, or to "colonize" the new site with a new plant sufficiently large to hold those desiring to move while leaving the present church in the downtown area also open for services.

A PARSONAGE has been purchased and remodeled by Epiphany Church, San Leandro. Pastor of the eight-year-old church with about 500 confirmed members is the Rev. Arthur W. Alm.

Cornerstone Laid at Camp Yolijwa

CORNERSTONE for the new $100,000 Camp Yolijwa was laid May 4 at the Oak Glen site. The building of the new camp is a project of the Southern Conference Brotherhood and is under the supervision of Dr. Edward N. Spirer of the synod's church extension department. The regular camping season will begin on July 1, according to Pastor John Foerster, director. The Northern Conference will meet at the camp June 23-29.

Toronto Church Divides Into Four Congregations

By NORMAN BERNER

TORONTO—"Operation Growth by Fission" is the name that Pastor Harold Brose has given to the forthcoming division of the membership of Redeemer Church, Toronto, into four parts. Three parts will help to start missions in the western, northwestern and eastern parts of the city.

The fourth part will remain at the present location in the center-west section, and will share its facilities with Martin Luther Church, a congregation of German New Canadians served by Pastor Karl Wulf.

Called to develop the west and the northwest missions are Dr. C. R. Cronmiller, of First Church, Port Colborne, and the Rev. Wallace Minke, of the Owen Sound-Wiarton parish. They will begin their new work on June 1. Developer of the third mission in the east end will be Pastor Brose who leaves Redeemer Church on Sept. 1.

DR. DONALD HOUSER, divisional secretary of the Board of American Missions, and the Rev. Norman Berner, assistant to the synod president, are scheduled to visit missions in northern and eastern Ontario in mid-May. The tour will end in Toronto on May 22, when Dr. Houser will address an anniversary dinner at Redeemer Church.

MAY 5 was a big day for the students of Waterloo College and the Lutheran Seminary. In the morning the annual baccala ate was held in St. Peter's Church, Ki ener. The Rev. Norman Keffer preac In the evening the seminary gradua service was held in St. Matthew's Chu Kitchener, with the Rev. A. W. Lot speaker.

Finnish-Speaking Pastors Sou

FINNISH PASTORS of the synod met cently with President A. G. Jacobi to cuss the filling of vacant parishes. A tempt will be made to secure Finnish-sp ing pastors from the U.S. or from Fin

MEN OF THE SYNOD are giving their time to improve the facilities of Luth Summer Camp. Work is under the dire of Gordon Kipfer and Ernest Berner, plans drawn by Sam Weicker. Calvin D Waterloo Seminary student, is this camp manager.

The Rev. R. B. Langen, dean of the odical summer school, has announced following faculty for the sessions to be at Waterloo College, July 7-12: Dr. Wi R. Seaman, Souderton, Pa.; Prof. Halter, Concordia Teachers' College, Forest, Ill.; Miss Catharine Juram, Josephine Darmstaetter, and the Rev. A O. F. Bauer, all of Philadelphia, and

New Congregation Gets S

One of new missions orga in Ontario province was M Zion Church in Waterloo organization day early this Mission Developer D Glebe (left) presented the ter roll to Canada Synod dent A. G. Jacobi. Young gregation has been steadily ing ground in its mission

Snell, a Williamsport, Pa., layman.
o Latvian congregations in Hamilton
d on April 1 under the name of Christ
an Evangelical Lutheran Church. The
Eduards Pavasars becomes pastor of the
ined group.

Paul's Church, Leamington, has
Rev. J. C. Clausen-Mohr as its first
. Organized last fall, it has been
l by Dr. Emil Gomann, Kitchener.

vin Young and John Berger, LLM staff
ers, presented the sector project for
rdship at four church councilmen's
ngs early in May. The project summer
l is scheduled for July 8-10 at Waterloo
nary.

ger Negotiations Begun Seven Denominations

TAWA — Seven denominations began
er talks here last month. Talking about
greement that would bring 500 Cana-
congregations into a union were dele-
of the United Missionary Church, the
eyan Methodist Church, the Free Meth-
Church, Holiness Movement, Pilgrim
ess Church, Standard Church, and
ch of the Nazarene. They decided that
er negotiations should be carried on by
mittee of elected representatives from
denomination.

RANGEMENTS are being made for an
dinner and rally in connection with the
ogical conference scheduled for Water-
Seminary, July 22-24. Invitations are
extended to pastors in Michigan and
York to hear noted theologians speak
he Lutheran World Federation theme:
ist Frees and Unites."

. A. G. Jacobi, synod president, is one
e official ULCA delegates to the LWF
mbly in Minneapolis in August. Also
ttendance will be the Rev. Norman
er, who will serve the Canadian Lu-
n Council as press representative.

e Rev. Norman Lange assumed charge of the Woodstock-East Zorra parish on May 1 . . . The Rev. Andrew Blackwell, Regina, Sask., takes charge of the Williamsburg-Dunbar parish this month . . . The Rev. Martin Stockman, Milverton, has accepted a call to First Church, Port Colborne.

INDIANA

Camp Lutherwald Enrollment Boosted by Promotional Film

By WILLIAM L. PIFER

Fort Wayne—More than 200 young people registered for the 1957 camp period before Easter, Camp Lutherwald officials announced this month.

The new Lutherwald film has drawn over 800 persons to "camp meetings" which are being scheduled across synod. The film portrays the life at the synodical camp. Meetings have been held at Ft. Wayne, Elkhart, New Castle, Indianapolis, and Richmond.

St. Mark's Church, Evansville, the Rev. Richard Langsdale, pastor, has launched a new educational and promotional campaign in the support of their foreign missionary, Miss Elizabeth Hartig, who is serving in India.

The Indiana Synod received another $1,000 gift from two anonymous donors for the congregational aid revolving fund for home missions. The fund has been established to help newly organized missions purchase sites, parsonages, etc.

Among the churches: Holy Trinity Church, Lafayette, redecorated the interior of the church and installed a new organ. St. Luke's Church, Logansport, completed rewiring and relighting the nave. Salem Church, New Augusta, received a bequest of $3,000 from the estate of the late Elbert DeLong, lifetime member and co-worker of Salem . . . St. Peter's Church, Corydon parish, dedicated altar paraments presented by the women of the parish . . . Trinity Church, Lebanon, newly organized mission, entered their new chapel, April 7. President Wick was present.

Sector Plan of Stewardship Shows Impressive Results

By LUTHER E. FACKLER

PITTSBURGH — Congregations using the sector plan for stewardship reported up to 25 per cent higher offerings for periods immediately following introduction of the plan.

Ten of the 13 churches which used the plan in the fall of 1955 in preparation for their offerings in 1956 reported receipts of $185,800 as compared with $148,400 contributed in the preceding year.

Nineteen of 29 churches which introduced the plan last fall raised offerings in the first quarter of 1957 to $102,700 as compared with $82,200 in the corresponding period of 1956.

ALL CONGREGATIONS in the Erie Conference now have organized United Lutheran Church Women groups. Mrs. G. Lawrence Himmelman was guest speaker at all conference ULCW meetings. She showed color slides of the Lutheran Church of Puerto Rico and the Virgin Islands.

A CONFERENCE ON RELIGION was held prior to the Easter recess at Carnegie Institute of Technology in Pittsburgh. The program centered around exhibits that explained the teaching of major religious groups, as shown in liturgy, art, and literary works. Films showing the religious problems in society were followed by a discussion.

Young Adults Help Church Work

A GROUP of 200 single, young adult Lutherans associated with the Lutheran Service Society of Pittsburgh meet weekly for devotions and study and engage in a varied benevolent program. Among their projects were furnishing the choir for Sunday services at the county jail; caroling in the veterans' hospitals, and wrapping Christmas gifts for underprivileged children. They made repairs at a children's home, sponsored a Mother's Day program for the Christian home for women, took an active part in the Se[r] Society's golden jubilee celebration and several children for a week to Luth[er] camp.

THE THIRD EDITION of the Pittsb[urgh] Synod's popular pocket songbook has been released. Included are a numbe[r] newer folk songs and spirituals and a[n] additional hymns.

"THE WOMEN BEAUTIFUL" is theme o[f] ULCW Retreat at Camp Lutherlyn. Le[a]d for the discussion include: Miss Ch[a]r Zimmerman, India; Dr. F. Eppling Rein[a]rt secretary of the ULCA; Miss Lily A[n] Solomon, graduate student from India; Miss Dorothy Marple, dean of wome[n] Thiel College.

Benson and Shoemaker at Th[iel]

THIEL COLLEGE'S 1957 baccalaureate commencement will be held June 2. [The] speaker at the commencement will be Samuel Shoemaker, prominent Pittsb[urgh] church leader and rector of Calvary E[pis]copal Church. The baccalaureate sp[eaker] will be Dr. Oscar A. Benson, preside[nt] the Augustana Lutheran Church.

Rededication Services Are H[eld] For St. Mark's Church, Scra[nton]

By CALVIN E. HUMBERT

WILKES-BARRE — Rededication se[r]v were held Easter Sunday for St. M[ark's] Church in Scranton. The congregati[on] 350 confirmed members put a new ro[of] the church and renovated the building. [The] cost of the project was $24,600. Presen[t] is $8.000. Pastor of the congregation [is] Rev. Walter P. Fetterly.

Rededication services at St. Mat[thew's] (union) Church in Weatherly coincide[d] the observance of the congregation's [75th] anniversary. The $10,000 improv[e]m project was begun last Easter. Pastor Lutheran congregation is the Rev. [Ja]m R. Stauffer.

Speakers at the rededication service

Seattle Suburb House Chapel Dedicated by Young Mission

By OLIN G. DASHER

ntly Completed House Chapel for St. Andrew's, Eastgate
e-year-old congregation built chapel three months ago

SEATTLE—Few congregations in the Pacific Synod occupy house chapels, built by the congregation, on the first anniversary of organization. The exception is St. Andrew's Church, of Eastgate, Bellevue, Wash., east of Seattle's Lake Washington floating bridge.

For two months the congregation has been worshiping in its attractive house chapel, located on the church

rty just north of the Eastgate overpass on 148th Ave., S.E. In addition to the house the congregation owns five acres on which to build a permanent church, and is pur- a parsonage for the pastor.

Andrew's was organized by the Rev. Donald Clinton, present pastor, in May, 1956, 71 charter members. Since then the church has grown to 105 adult and 225 baptized ers. For one year the congregation worshiped in the Hill-Top Inn.

ie present population of Eastgate and Robinswood, served by the congregation, is more 5,000. St. Andrew's is on the growing edge of Seattle.

WILKES-BARRE . . .

ev. Samuel F. Stauffer, pastor of St. Church, Allentown, and the Rev. Moyer, president of the Susquehanna of the Evangelical and Reformed h.

Evangelism Mission Planned

OTHER EVANGELISM MISSION is being d by 20 churches in the Wilkes-Barre- on area. Date is Oct. 20-23.

OUSE and lot were purchased by Trin- urch, Towanda . . . Stained-glass win- were dedicated at St. Paul's Church, ton . . . A new heating system was installed in Grace Church, Lehighton . . . The Thiel College choir sang at St. John's Church, Wilkes-Barre.

Church Auxiliaries Convene

THE CONFERENCE BROTHERHOOD executive committee is making plans for a spring rally . . . The Luther League held pre-Lenten retreats in four areas of the conference for some 500 youngsters. The conference convention was scheduled May 4 at Christ Church, Hazleton, with Dr. David Bremer, chaplain of Muhlenberg College, as speaker . . . The Philadelphia Seminary auxiliary held rallies at Trinity Church, Lehighton, and St. John's Church, Wilkes-Barre, earlier this month.

Synod President Belter Dedicates Churches in Burlington, Chicago

By ARNOLD H. KAITSCHUK

CHICAGO — Wartburg Synod President R. R. Belter dedicated two new church buildings this month. One was the new sanctuary of Bethany Church in Burlington, Iowa, the other was Good Shepherd Church in Chicago.

Dr. Martin E. Lehmann is pastor of the 1,560-member church in Burlington. The Rev. Kenwood K. Engel serves the Wartburg Synod congregation in Chicago.

FOUR YOUNG MINISTERS were received into the Wartburg Synod at this month's convention. All came from synod congregations. Another son of a Wartburg Synod congregation, Paul Baer, has been called to an Indiana Synod church.

Receiving calls from Wartburg Synod churches were Howard Black (St. Paul's, Guttenberg, Iowa), Paul Schubert, who finished seminary in 1956 but took post graduate work in Maywood Seminary (Norway Grove Memorial Church, De Forest, Wis.), Richard Bailey (St. John's, Bluff Springs, Ill.), Wendell Mathews (Immanuel, Lena, Ill.).

SECTOR MEETINGS for pastors and councilmen will be held in various sections of the synod the first week in June. Meetings scheduled at Steeleville, Ill.; Springfield, Garnavillo, Iowa; Lena, Ill.; Milwaukee, Chicago. Associate Stewardship Secretary Zeb B. Trexler will be the speaker.

A NEW HOUSE CHAPEL is being built Belleville, Ill., for St. Stephen's mission to be organized May 19. Mission developer is Wolf Dietrich Knappe.

Lena Church Observes Centen

IMMANUEL CHURCH, Lena, Ill., celebrated the centennial in March. The congregation served by nine pastors since its organization has had the Rev. Christian F. L. Pieper pastor for the past 33 years. Speaker the services were Synod President R. Belter, the Rev. W. C. Heidenreich, first of the congregation to enter the ministry and Chaplain Paul Pieper, youngest son the present pastor. The rural congregation has a confirmed membership of 142. Since 1924, it has contributed $109,298 for

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SYNOD CONVENTION CALEND

June 2-4
CARIBBEAN: St. Paul's Church, San J
Puerto Rico

June 3-6
PITTSBURGH: Thiel College, Greenville,

June 10-13
CANADA: St. Peter's Church, Kitchener,

June 11-13
CENTRAL PENNSYLVANIA: Gettysburg
College, Gettysburg, Pa.

June 16-19
ICELANDIC: Vikur Church, Mountain,

June 17-20
NEW YORK AND NEW ENGLAND:
Church, Niagara Falls, N. Y.

June 18-20
SLOVAK ZION: St. Peter-St. Paul's Ch
Blue Island, Ill.

June 23-26
WESTERN CANADA: Trinity Church,
Edmonton, Alta.

H CAROLINA SYNOD CONVENTION

(Continued from page 32)

Carl Ritchie, Charlotte; Robert L. man, Statesville; Curtis K. Wise, Jr., ury; and Lewis L. Kyles, Liberty.

294 delegates authorized several s. The executive committee was di- to study the possibility of having ade- headquarters in Salisbury and homes e president and assistant to the presi- The committee on social missions was to continue a study of the needs of people in the synod "with a view to- developing plans to set up and operate, synodical auspices, on a self-sustain- asis, homes for older people in various unities on the territory of the synod report such plans to the synod."

evangelism committee revealed that area evangelism missions have been with practically all synodical congrega- taking part. A total of 3,500 lay vis- made 5,800 calls, interviewing 11,000 s and securing over 3,000 commit- Offerings for Lutheran evangelism ms were $30,235.

stewardship committee's recommen- that every congregation be encour- to participate in the sector project got rty stamp of approval. Assistant to the ent, the Rev. Ernest L. Meisenheimer, d detailed plans for implementing this. tistician B. E. Petrea reported that from to 1956 confirmed membership grew 45,928 to 47,964 and communing mem- p from 34,859 to 36,586.

recommendation of a committee studying conference boundaries resulted in the synod being divided into six conferences instead of five.

Guest convention speakers were Dr. C. C. Stoughton representing the ULCA and Dr. Elmer Danielson on behalf of Lutheran World Action.

Dr. J. L. Morgan, 85-year-old president emeritus of the synod, from Salisbury, received enthusiastic recognition when he appeared before the convention for a few minutes on the opening day.

TBURG . . .

xpenses and $44,815 for benevolences.

THER LEAGUERS of the Illinois southern t met at Zion Church, Loogootee, and d the following officers: Mary Lou ders of Metropolis, Vivian Smith of Mary Lou Rathert of Campbell Hill, lohman of Metropolis, and the Rev. Meyer of Chester as pastor advisor. onary Ellen Yenny of Vandalia, Ill., on gh from Liberia, spoke.

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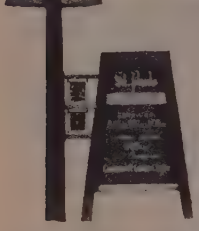

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COMING EVANGELISM MISSIO

June 2- 7	Johnstown-Cobleskill, N. Y.
	Cumberland, Md.
	Nashville-Shelbyville, Tenn.
	Russell, Kan.
June 9-14	Jacksonville, Fla.
June 16-21	Staunton, Va.

—CHANGES OF PASTORATI

CANADA

CLAUSEN-MOHR, J. C. From Zion Ch Massey, Ont. To St. Paul's Ch Leamington, Ont.

CRONMILLER, CARL R. From First Ch Port Colborne, Ont. To West Tor mission developer.

LANGE, NORMAN. From Rankin parish To Woodstock-East Zorra parish, Or

MINKE, WALLACE. From Owen S Wiarton parish. To northwestern Tor mission developer.

STOCKMAN, MARTIN. From St. P Church, Milverton. To First Ch Port Colborne.

CENTRAL PENNSYLVANIA

BRINGMAN, DALE S. From Rede Church, Harrisburg. To Grace Ch State College.

HEBEL, H. LEE. From mission p Board of Home Missions. To Alle parish.

KUTZ, EARL, JR. From Hartleton p To Thompsontown parish.

LENGEL, STUART H. Seminarian. To ville parish.

SHERTZER, LEONARD E. Seminarian. First Church, Portage.

SHIPE, HARRY R. From Berwick p Retirement.

STOUFFER, JACK E. Seminarian. To G boro-Mt. Zion parish.

FLORIDA

THOMAS, LUTHER A. From Epip Church, Miami Beach. Retirement.

GEORGIA-ALABAMA

HOLT, JOSEPH. Seminarian. To Sou Decatur Field, Decatur, Ga.

R, JACK. Seminarian. To Sandy gs, Ga. Mission field.

INDIANA

N, WELLES. Seminarian. To St. 's Church, Madison.

LEWIS L. Seminarian. To St. Paul's rch, Milan.

ECK, CHARLES L. From Trinity rch, Bellevue, Ky. To St. Paul's rch, Richmond.

ELL, WILLIAM. Seminarian. To St. 's Church, Camden.

ER, ROBERT. Seminarian. To Rock k parish.

ER, C. DONALD. Seminarian. To on parish.

ILLINOIS

RRIDER, JOHN E. From Calvary rch, Chicago. To Good Shepherd rch, Wheeling.

IOWA

, JOHN. From Grace and St. Paul's rch, New York City. To St. Paul's rch, Fort Madison.

NEW YORK AND NEW ENGLAND

ER, ROBERT L. From St. Michael's rch, Harrisburg, Pa. To Buffalo, Y. Executive Secretary of Home for Aged.

NORTH CAROLINA

NGER, PAT C. From St. James' Church, yton. To St. Paul's-Mt. Pleasant par- Burlington.

, LUTHER R. From St. Martin's-Cold er parish, Concord. To Zion Church, kory.

NORTHWEST

SON, RALPH L. From North Zion urch, Baldwin, Pa. To Prince of Peace urch, Minneapolis, Minn.

. RALPH G. From Salem Church, ndon, Ill. To Mt. Olivet Church, Medi- e Lake, Minn.

NOVA SCOTIA

ZELL, CLYDE. Seminarian. To Mahone / parish.

OHIO

ER, DANIEL. Seminarian. To Toledo, sion developer.

E, DUDLEY. Seminarian. To Trot-

wood, Dayton. Board of American Missions.

RUGH, MEADE A. From Christ Church, Charleroi, Pa. To First Church, Springfield, associate pastor.

MISSIONARIES

ARRIVALS

SCHREINER, GEORGE V. From Liberia, April 20. 108 Salina Street, Liverpool, N. Y.

DEPARTURES

REINBRECHT, CHARLES H. To Hong Kong, April 6. 9 Norfolk Road, Kowloon Tand, Hong Kong.

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IN CONCLUSION . . . . . .

WHENEVER LEARNED theologians get together these days there is a great deal of head-shaking over the state of religion. They are usually worried about its success. Speakers repeat charges that the surprising revival of interest in religion is "shallow" and urge that it be regarded with a "cautious and deeply critical view."

Even Billy Graham, whom they regard as partly responsible for this current condition, shares their restraint. There'll be no evidence of a genuine revival in America until it shows itself in a reduced crime rate and divorce rate, he told reporters recently.

USEFUL AS SUCH CRITICISM is, there's danger in being hypocritical or hypercritical. Shallowness deserves to be criticized. Simplicity does not. One of the great faults of some theologians—and even of some parish pastors—is that they have never learned to express themselves simply and clearly. By the time their train of thought reaches its destination, there are no passengers aboard.

If larger numbers of people are groping their way toward the church seeking a faith to live by and some eternal securities, churchmen must be careful not to turn them away. For generations Christian leaders have been pleading with people to turn to the church. If they're finally doing it, the doors should not only be kept open but enlarged.

Some may only be following the crowd. Some of those who surged around Jesus came chiefly to see a miracle or to get a free meal. Jesus did not berate them. He used the opportunity to tell them great truths about the kingdom of heaven. Some of the things he said were hard to take. The insincere followers turned away. This made Jesus sad, but stil critical. Most of his criticism wa served for the church officials of his whose preconceived ideas made then receptive to any new teaching.

An old danger will be repeated day's church leaders tell people tha Lord is too busy to be concerned their childish tears and broken toys. on this very level of human immat that he can begin to help. When his ing and comfort break through h insecurity, people can start to gro faith until they gain a deeply roote derstanding of Christian truth. God's guiding will enable them to e suffering and to withstand the hurri of secularism and selfishness that this world.

WE CAN'T BE satisfied if people to the church only because it's a po pastime. Nor is there anything comm able about prayers that beg only fo sonal success. Religious faith that and ends with this sort of thing child-like but childish. But if it on gins on this level, it can by God's grow up into mature, meaningful tion. When a man is aware of the ence of God, his own selfishness smallness soon become startlingly c

A lot of people who are impress Graham and Peale may never full derstand Niebuhr and Tillich. An haps it's just as well. What's far important is that they should lea know God, and to do his will, and derstand his word. If their feebl tottering steps lead them along this they will grow in grace and in favo God and man.

—ALBERT P. STAUDERM

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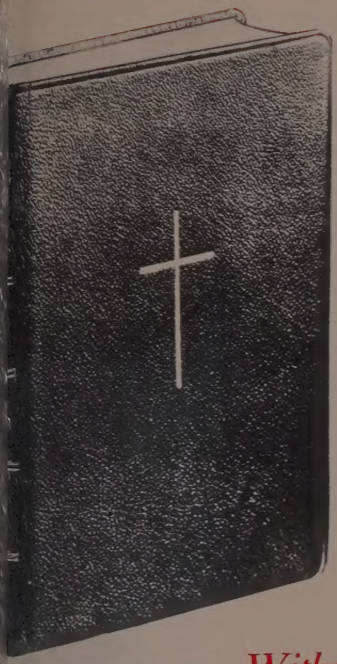

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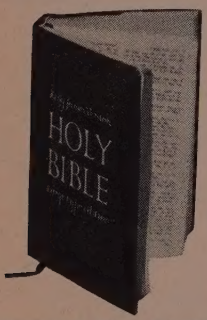

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